ANNUAL REPORT

OF THE

COMMISSIONER OF INDIAN AFFAIRS,

TRANSMITTED

WITH THE MESSAGE OF THE PRESIDENT

AT THE

OPENING OF THE SECOND SESSION OF THE THIRTY-THIRD CONGRESS,

1854.

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REPORT.

DEPARTMENT OF THE INTERIOR,
Office Indian Affairs, November 25, 1854.

SIR: I submit for your consideration the usual annual report from this branch of the public service, referring to the accompanying reports of the different superintendents, agents, sub-agents, and other communications, for detailed information respecting the operations of the department and the condition of the various Indian tribes.

The remnants of the "Six Nations," remaining in the State of New York, present the interesting spectacle of one of the most renowned portions of the aboriginal race of this continent, still adhering with traditional tenacity and veneration to the homes of their forefathers. Subjected to many trying and adverse vicissitudes, by which their numbers and territorial possessions have been greatly diminished, this once barbarous and heathen people, devoted only to war and the chase, have undergone one gratifying change, and now generally acknowledge, and partially practise, the more ennobling and beneficial principles and pursuits of Christianity and civilization. Internal dissensions, alluded to in former reports, have materially interfered with their advancement and welfare; but these it is hoped will all soon cease, and never hereafter be renewed.

The peculiar and unfortunate situation of the Indians in the State of Michigan, consisting, mainly, of the confederated bands of Ottowas and Chippewas, was fully stated last year, and the measure deemed best for their preservation and welfare suggested. It is requisite that there be new conventional arrangements with them, providing for material changes in their affairs, and in their relations with the United States and the State of Michigan. Such arrangements could not be effected without more or less expense; and, on the application of the department, the sum of ten thousand dollars was appropriated therefor by Congress. But in consequence of the late period at which the appropriation was made, and other circumstances, it has been deemed advisable to postpone further proceedings until the next year.

By the convention with the Menomonees of the 12th of May last, they relinquish their right to a large tract of country in Minnesota, west of the Mississippi river, set apart for their permanent home by the treaty of 1848, but which, proving to be unsuitable for that purpose, was therefore unacceptable to them. In exchange therefor, they were confirmed in the possession of a portion of the tract on the Wolf and Oconto rivers, in Wisconsin, which, with the assent of the authorities of that State, had been assigned for their use, and to which they had removed. The tract granted them by the treaty of 1848 was guarantied to contain not less than six hundred thousand acres: that secured to them by the convention of May last embraces only two hundred and seventy-six thousand four hundred and eighty acres, and is

deemed to be more than ample for their comfortable accommodation. The lands retroceded by them, though not suitable for their purposes, will be equally valuable to the government, if not more so than those granted in exchange.

In consideration of the great difference in the quantities of the lands thus exchanged, and because it was believed that the consideration stipulated for the lands they had been induced to cede by the treaty of 1848 was inadequate, in addition to the pecuniary and other beneficial provisions of that treaty which were continued to them, the sum of one hundred and fifty thousand dollars was stipulated to be paid in fifteen annual instalments, commencing with the year 1867, when the payments in fulfilment of the treaty of 1848 will expire. This consideration was increased by the Senate, in the additional sum of ninety-two thousand six hundred and eighty-six dollars; making the aggregate amount of two hundred and forty-two thousand six hundred and eighty-six dollars. Having thus been permanently and most liberally provided for, and all causes of discontent removed, it is hoped and believed that in a few years the Menomonees will exhibit some evidences of moral and social advancement.

The department has been perplexed and embarrassed by the refusal of that portion of the Stockbridge Indians, of Wisconsin, parties to the treaty of 1848, to accept the tract of land selected for them in accordance with that treaty, and to which selection they at one time gave their assent. They are, or pretend to be, anxious to remain where they now are, at Lake Winnebago; and individual members of the band have repeatedly visited this city to urge an arrangement to that effect. For reasons stated in my special report to you of the 25th ultimo, their application could not be granted. The only alternative seems to be to find them a suitable home within the limits of Wisconsin; and as they require but a very small tract, this can be accomplished without prejudice to the interests of the white population of the State. It should not be done, however, without making provision for all belonging to the band—those parties to the treaty of 1848, and those who were not; including also their brethren, the Munsees, whose rights and interests were entirely disregarded in that treaty. It is much to be regretted that such an arrangement has not heretofore been effected; as the distracted condition of these Indians, and the uncertainty as to their future destination, have been of serious injury to them. A recent personal visit disclosed manifest evidences of a former state of advancement and prosperity far beyond what they now enjoy.

The only other Indians having territorial rights in Wisconsin are the band of Oneidas, who occupy a small reservation near Green Bay, and are so far advanced in civilization as to justify the presumption that, like the Brothertons, they will, at no distant day, dissolve their tribal organization and become citizens.

There are, however, within the limits of Wisconsin, and also within the northern peninsula of Michigan, a few small bands of the Chippewas of Lake Superior, who still occupy their former locations on lands ceded by the treaties of 1837 and 1842. It has not, thus far, been found necessary or practicable to remove them. They are very

unwilling to relinquish their present residences, as are all the other bands of the same Indians; and it may be necessary to permit them all to remain, in order to acquire a cession of the large tract of country they still own east of the Mississippi, which, on account of its great mineral resources, it is an object of material importance to obtain. They would require but small reservations; and thus permanently settled, the efforts made for their improvement will be rendered more effectual.

The Chippewas who reside in Minnesota, west of the Mississippi, are not, it is understood, desirous of ceding any portion of their country west of that river; nor is such a cession at this time deemed absolutely necessary, so far as the wants of our citizens are immediately concerned; yet, in view of the rapid spread of population in that direction, and of the future interests of the Indians themselves, it is believed that an early opportunity should be embraced to circumscribe their limits, and to concentrate them upon permanent locations, as recommended for their brethren on the east side. There are also bands of Chippewa Indians residing in the region north of the headwaters of the Mississippi, who, from the imperfection of former treaties, do not participate in their benefits, and are therefore in a very destitute condition. Some arrangement should be made to secure to them the means of subsistence and improvement.

It having been found that the country proposed to be given to the Winnebagoes, by the agreement made with them last year, for an exchange of lands, would, in many respects, be an improper location for them, it was recommended by the department that the agreement should be so amended as to assign them a location on the southern branch of the Crow river, to include Red Cedar Island lake.

The amendment which was adopted by the Senate authorized the assignment of this location to them, or one further west, as might on examination be found most advisable. A reconnoissance of the country west having thus been rendered necessary, the arrangements for the permanent establishment of these Indians, unfortunately for them, have not yet been consummated.

The difficulties connected with our relations with the Sioux Indians of Minnesota were, a year ago, as explained in the last annual report, of a serious character, but they have happily been surmounted. Congress having, at its late session, confirmed to these Indians the reservations originally intended for them by the treaties of 1851, measures were promptly adopted for concentrating them thereon, and for commencing a system of operations calculated to domesticate and improve them.

During the past season articles of agreement and convention were concluded with the Omaha, Ottoe and Missouria, Sac and Fox of Missouri, Iowa, Kickapoo, Delaware, Shawnee, Kaskaskia, Peoria, Wea, Piankeshaw, and Miami Indians, all residing within the central superintendency, and in the newly organized Territories of Nebraska and Kansas. These tribes possessed lands bounded on the east by the western boundaries of the States of Missouri and Iowa, and lying between the parallels of 37° and 42° 40′ north latitude, embracing, in the aggregate, nearly 15,000,000 of acres; all of which, with the ex-

ception of about 1,342,000 acres, being the amount of their several reservations, was ceded to the government. All the cessions vest the title unconditionally in the United States, except those from the Iowas, the confederate band of Kaskaskias and Peorias, Weas and Piankeshaws, and the Delawares. The stipulations with these tribes are, that the land ceded by them, (except the Delaware outlet,) shall, after survey, be offered at public sale, and sold to the highest bidder; and such portions as are not so sold, shall be subject to entry at $1 25 per acre, for the term of three years; after which time Congress may reduce the price of the land then remaining unsold. The expense of surveying, managing and selling the land, is to be deducted from the proceeds of the sales, and the residue to be paid to the Indians.

The prices stipulated for the lands acquired in Nebraska do not exceed the average prices given heretofore for Indian lands, whilst those for the acquisition in Kansas are greater. This is attributed to the higher grade of title possessed by the Indians treated with in the latter Territory, but which will not necessarily be the case in the conventions contemplated to be held with the tribes there, who are the mere holders of title without guaranty for perpetuity by the United States.

The payments have been graduated and extended so far as was deemed judicious, in view of the condition of the tribes dependent, from present habits, upon annuities for subsistence. But perpetual annuities have been discountenanced, as tending to indolence and helplessness. The moneys have been placed, except in a few instances, and in those to a limited extent, under the control of the President of the United States, to be so applied as will, in his opinion, most conduce to civilization, comfort, and mental and moral improvement; and the payment of debts contracted by a few individuals, or alleged to have been contracted by them in the name of the tribes, and termed national obligations, heretofore a prolific source of bribery and corruption, are expressly forbidden.

The lands thus acquired are of excellent quality, eligibly situated, are now being rapidly settled, and will soon be brought under cultivation by that portion of our population who intend to make these Territories their future homes.

Congress appropriated the funds necessary to fulfil the stipulations of these conventions, the Senate having ratified all without amendment, except those with the Miamies and Shawnees. The amendments to the former did not require the assent of the Indians; and those to the latter were assented to by the Shawnees, coupled with the condition that neither the present nor any future council of the tribe should ever appropriate any of the funds stipulated to be paid them to the satisfaction of certain pretended claims of R. W. Thompson, G. C. Johnson, and Ewings and Clymer, against the tribe. The condition was deemed of such a character as to require the consideration and action of the Senate, and the paper was returned to the Indians, with a suggestion by the department that they should cancel it, make their assent unconditional, and, if they desired to do so, express their views of these claims in the form of an independent resolution. This suggestion was adopted by the Shawnees, the amend-

ments unconditionally assented to, and a resolution unanimously adopted expressive of the wish and desire of the Shawnees, "that no countenance be given by any of the departments at Washington to the aforesaid pretended claims, or any other of a like character."

There are several other tribes in Kansas Territory with which it will be necessary to have new conventions at an early day; and it is also very important that arrangements be made as soon as practicable with the Pawnee and Poncah Indians, of Nebraska, by which their limits may be restricted and defined, and their assaults upon emigrants, and their hostile excursions against other tribes, terminated.

Within the central superintendency no perceptible improvement has taken place during the year in the moral condition of the Indian tribes; while the unusual and protracted drought that has prevailed in that region of country has caused, in many instances, an almost total failure of the crops of some of those who have heretofore attempted to cultivate the soil.

Some of the tribes will have corn sufficient to supply their necessities; and to guard against inevitable suffering and want, it has been determined to retain a portion of the annuities of the present year due to such as are destitute of provisions, and thus afford them the means necessary to procure food during the approaching winter and spring.

The various bands of Sioux, Gros-Ventres, Arickarees, and others of the Upper Missouri agency who are parties to the treaty of Fort Laramie, received their annual presents and annuity goods with great satisfaction. The Arickarees, Mandans, and Gros-Ventres informed the agent that he might in future dispense with any further supply of corn, as they had raised enough for their own use, besides a quantity to sell. The rapid dispersion of the buffalo, and other causes alluded to in the report of the agent, require that such action be taken at once as will lay a foundation for the future support of these people.

The discontent of some of the bands on the Upper Missouri, and the attempts of those who committed the massacre near Fort Laramie—alluded to elsewhere—to enlist all the Indians of that region to join them in a general war on the whites—for details of which you are referred to the report of the agent—are, in my judgment, sufficient to require prompt action and such military defences as will be sufficient to protect those who may travel over the plains next spring.

The Omaha, Ottoe and Missouria, and the Pawnee tribes, embrace the Indians in the Council Bluffs agency. Through the neglect of their former agent, and the delay necessarily occasioned by his rejection by the Senate, and the appointment and qualification of a successor, these Indians have had but little attention during the past season. The Omahas and Pawnees have, it is understood, raised and gathered less than an average crop of corn, but the Ottoes and Missourias are without food for the winter, and all of them are nearly destitute of clothing. When recently in Nebraska, I directed the agent to make provision for the necessary wants of the Omahas, and Ottoes and Missourias; and to proceed at once, with parties of each, to select the reservations provided for in the recent treaties, so that these Indians may be removed early in the spring. By the treaty with the Omahas, it is stipulated that the United States will protect

them in their new home from the assaults of the Sioux and other hostile tribes. Without this protection, they will not, and indeed ought not to remove; and the military post, before alluded to, should be located with reference to such protection.

The Indians of the Great Nemahaw agency, comprising the Sacs and Foxes of Missouri, and the Iowas and Kickapoos, will, with the partial crop raised by them, and the portion of their annuities withheld to meet their necessities, get along without any serious inconvenience. It is gratifying to know that some of the Indians of this agency are impressed with the necessity of exerting themselves to change their mode of life, to adopt new. habits, and to have their means employed in the erection of houses and the opening and cultivation of farms.

The crops of the Indians within the four agencies embracing the Delawares, Shawnees, Wyandotts, Pottawatomies, Kansas, Sacs and Foxes of the Mississippi, Chippewas, Ottowas, Kaskaskias, Peorias, Weas, Piankeshaws, and Miamies, have, to a very great extent, failed, and suffering to an unusual degree will only be prevented by the application of a portion of the ample money-annuities, which most of them have, to the purchase of such supplies as may be necessary for their comfort.

The agents have been instructed to cause the exterior lines of the tracts reserved by the recent treaties with the tribes west of Missouri and Iowa for their future homes to be surveyed and distinctly marked, so that the Indians may remove within them at the earliest practicable period. In the case of the Shawnees, the united tribe of the Kaskaskias and others, and the Miamies, the homes of the Indians cannot be selected until the government surveys are made, embracing the tracts ceded by them; and it is therefore very desirable that the public surveys in the Territory of Kansas should be prosecuted without delay.

The tribes in Kansas and Nebraska with whom conventions have recently been concluded, as well as several others within the range of the emigration to those Territories, are now undergoing a severe trial, and it is by no means surprising that their moral condition has not improved during the past year. Most of them were to remove to new locations; but the conventions had first to be ratified by the Senate, and the necessary appropriations made to carry out their provisions. In this unsettled state, the minds of the Indians were ready for any and every impression that the circumstances surrounding them would be calculated to produce. The effect has been, and will continue to be, unfavorable to them, until they can be placed securely in their new homes; and it will then require the most faithful attention on the part of their agents, and the constant and devoted efforts of the missionaries and teachers, to prevent them from contracting the vices and rejecting the virtues of civilized life.

It is gratifying, however, to notice the fact, that in the midst of these adverse influences, the various mission-schools within the central superintendency, from which reports have been received, are in a sound, if not flourishing, condition, and the number of Indian youth attending them is equal to that of any former year.

As heretofore reported to you, an association of persons has undertaken to appropriate to their own use a portion of the land ceded by the Delawares, fronting on the Missouri river, and south of Fort Leavenworth; have laid out a city thereon, and actually had a public sale of the lots of the same on the 9th and 10th of October last. These unlawful proceedings have not only taken place under the eyes of the military officers stationed at the fort, but two of them are said to be members of the association, and have been active agents in this discreditable business. Encouraged by these proceedings, and prompted by those engaged in them, other persons have gone on other portions of the tract ceded by the Delawares in trust to the United States, and pretend to have made, and are now making, such "claims" as they assert will vest in them the lawful right to enter the land at the minimum price under the pre-emption law of July 22, 1854.

It is well understood that these parties can acquire no title to the lands thus "claimed." They must be sold at public sale to the highest bidder, and the stipulations of the treaty complied with in good faith; and the government should at once interpose its authority, and expel all who are trespassing on the Delaware cession. The effect has already been injurious to the peace of the Delawares, and it is due to them that such prompt and unmistakable action be had as will assure them that the United States will keep its faith. The Indians should under no circumstances be permitted to become dispirited, or to lose confidence in the public authorities; for if they do, all efforts to civilize them or to improve their condition must be unavailing. Procrastination or delay in this case will induce others to trespass on the similar cessions made by the Iowas and Kaskaskias, and others, if not upon the homes reserved by these and other Indians.

In view of the facts above stated, I am constrained to submit a few suggestions in relation to the emigrated tribes in Kansas Territory, who, by the policy of the government adopted more than thirty years ago, and reluctantly acquiesced in by them, were removed to, and became inhabitants of, the country now embraced in this Territory. Already many of them have ceded, and it is expected that others will cede, the larger portion of their lands to the United States, for the use and occupation of our citizens. The faith of the nation was pledged in the most solemn form, before these tribes removed to the region west of the Mississippi, that they should have the undisputed possession and control of the country, and that the tracts assigned to them therein should be their permanent homes. It was called the "Indian Territory," and the intercourse act made it unlawful for white men to go into it, except on a license obtained, and for special purposes; and, in this secluded home, it was believed the efforts of the government and the philanthropist to civilize the red man would be more successful than ever before. Such was not the case, however. Our population advanced rapidly to the line which was to be the barrier, and, with the emigration consequent upon our acquisitions from Mexico and the organization of our new Territories, necessarily subjected the Indians to that kind of contact with the whites which was sure to entail on them the vices, while deprived of the good influences, of civilization.

In the recent negotiations for their lands the Indians dwelt upon the former pledges and promises made to them, and were averse generally to the surrender of any portion of their country. They said that they were to have the land "as long as grass grew or water run," and they feared the result if they should consent to yield any part of their possessions. When they did consent to sell, it was only on the condition that each tribe should retain a portion of their tract as a permanent home. All were unitedly and firmly opposed to another removal. So fixed and settled was this idea, that propositions clearly for their interests were rejected by them.

The residence of the tribes who have recently ceded their lands should, therefore, be considered (subject in a few cases to a contraction of limits) as permanently fixed. Already the white population is occupying the lands between and adjacent to the Indian reservations, and even going west of and beyond them; and at no distant day all the country immediately to the west of the reserves which is worth occupying will have been taken up. And then the current of population, until within a few years flowing only from the east, now comes sweeping like an avalanche from the Pacific coast, almost overwhelming the indigenous Indians in its approaches. It is therefore, in my judgment, clear, beyond doubt or question, that the emigrated tribes in Kansas Territory are permanently there—there to be thoroughly civilized, and to become a constituent portion of the population, or there to be destroyed and exterminated. What a spectacle for the view of the statesman, philanthropist, Christian—a subject for the most profound consideration and reflection! With reservations dotting the eastern portion of the Territory, there they stand, the representatives and remnants of tribes once as powerful and dreaded as they are now weak and dispirited. By alternate persuasion and force, some of these tribes have been removed, step by step, from mountain to valley, and from river to plain, until they have been pushed halfway across the continent. They can go no further; on the ground they now occupy the crisis must be met, and their future determined. Among them may be found the educated, civilized, and converted Indian, the benighted and inveterate heathen, and every intermediate grade. But there they are, and as they are, with outstanding obligations in their behalf of the most solemn and imperative character, voluntarily assumed by the government. Their condition is a critical one; such as to entitle them not only to the justice of the government, but to the most profound sympathy of the people. Extermination may be their fate, but not of necessity. By a union of good influences and proper effort, I believe they may, and will, be saved, and their complete civilization effected.

Be that as it may, however, the duty of the government is, in my opinion, plain. It should fulfil, with the greatest promptness and fidelity, every treaty stipulation with these Indians; frown down, at the first dawning, any and every attempt to corrupt them; see that their ample annuities are directed faithfully to their education and improvement, and not made the means of their destruction; incessantly resist the efforts of the selfish and heartless men who, by specious plans and devices for their own gain, may seek to distract and

divide them; require diligence, energy, and integrity, in the administration of their affairs, by the agents who may be intrusted with their interests and welfare; and visit the severest penalties of the law on all who may violate its salutary provisions in relation to them. Let these things be done; the co-operation of the civil officers, magistrates, and good citizens of the Territory secured, and the most active efforts of the friends of the benevolent institutions now existing among them be brought into exercise for their moral culture; and, by harmonious and constant effort and action a change may, and it is believed will be brought about, and Kansas become distinguished as a land in which the complete and thorough civilization of the red man was worked out and accomplished.

The agent for the Upper Platte and Arkansas agency experienced no difficulty in obtaining the assent of the tribes who were parties to the Arkansas treaty, to the amendments of the Senate to that instrument, except the Apaches; and he expresses the belief that the Comanches and Kioways have faithfully complied with the stipulations of the same, except in their forays on citizens of New Mexico, seeming not to understand that that territory now belongs to the United States. When the agent met the Apaches, he was without an interpreter, and therefore could not submit the amendments to them.

It is stated that the great majority of the Indians of that agency have no respect for the government of the United States or the citizens thereof; that emigrating parties have generally to buy their way through the country, and that the military force at the different posts can render no assistance, being, indeed, unable to protect itself beyond the reach of the guns of the forts.

The Osages, Pawnees, and others, have also annoyed the emigrants, and committed depredations upon them. The roads on the principal routes to the Pacific coast have become very important thoroughfares. Thousands of emigrants, and many merchants, who, with their property to the amount of several millions in value, pass annually over the plains, are entitled to the protection of the government. The weakness of the present military force operates injuriously in various ways, and it would be much better to withdraw it entirely, and let emigrants have notice that they must protect themselves and their property, and leave the Indians to be dealt with by our agents alone, than to permit the posts to remain in their present weak and enfeebled condition.

The report of Agent Whitfield reiterates the admonition of his predecessor in relation to the impending fate of the Indians of the Arkansas, the Platte, and the Plains, if some policy be not soon introduced by which their habits, tastes, and pursuits may be changed. The buffalo on which they mainly rely, not only for food and clothing, but also for the means of shelter, is rapidly disappearing, and must soon cease to be a source of reliance and dependence for support. The best policy to be adopted to meet the exigency, it is difficult to determine satisfactorily. But that something should be done, and that speedily, must be apparent to every reflecting mind.

In the report last year of the late Agent Fitzpatrick he states that, in his then recent visit, he found many of the Cheyennes, Arapahoes,

and Sioux, in a starving condition, on account of the scanty supply of buffalo; and the Upper Missouri agent, in his last year's report, also states that within his agency there are at least four hundred thousand of these animals annually destroyed.

The present agent for the Upper Platte and Arkansas is of the opinion, that although starvation be inevitable, yet the Indians alluded to will never voluntarily abandon their present mode of life; and that to effect a change and obtain control over them, the United States must first effectually chastise every band.

Although having confidence in the prudence and judgment of the agent, I am constrained to think that the suggestion has not been well considered by him; and without questioning the beneficial effects which might result from the successful execution of such a measure, it would in my opinion, if attempted, prove an utter failure. These Indians have no fixed habitations, no houses, no fields, and no property, herds, or flocks, but such as may be removed with great celerity; and in their rapid migration from one portion of the country to another, they leave no trace behind to guide and direct their pursuers.

I am not prepared to suggest any better plan for their domestication and preservation, than to make an effort to colonize them in suitable tracts of country, to be selected for that purpose, and there teach them to labor and to cultivate the soil. Some, no doubt, would at once embrace the opportunity, if presented; and the improvement of their condition would have its influence upon others, who, from their destitution and want, could, it is believed, be induced to take refuge in these retreats. A portion of the funds now applied to the purchase of merchandise for annual distribution among them might be appropriated for this purpose, and the experiment made without any demand upon the treasury beyond the amount required to pay the wages of a few employés and minor agents.

The four principal tribes within the southern superintendency—the Cherokees, Creeks, Choctaws, and Chickasaws—continue gradually to improve their condition. Having generally adopted the habits and pursuits of civilized life, they are probably more prosperous and happy than any of the other tribes within our borders. Their forms of government, which have been modified and improved as their knowledge and experience have increased, and the manner in which their internal affairs are administered, do them great credit; while the zeal and anxiety of their leading men for the general education of their people, entitle them to the highest commendation of the government. They are loyal and friendly to the United States, and quiet and generally peaceful towards each other. The only cause of anxiety with regard to them, at present, is that they may be subjected to some hardship and suffering in consequence of the shortness of their crops, occasioned by the extreme drought which has prevailed in that region, as well as elsewhere.

The Seminoles within this superintendency are in a much less satisfactory condition, being ignorant and more or less debased, idle, and addicted to dissipation. The Creeks, within whose boundaries they reside, complain that they are the instruments and agents through whom most of the ardent spirits brought into their country are intro-

duced, and they have appealed to the government to interpose to abate this nuisance, which is attended with much injury to their people.

The United Senecas and Shawnees, and the other small bands of Quapaws and Senecas, also within the southern superintendency, are in comparatively comfortable circumstances; but the Osages, in the same district, who have not yet abandoned the chase, are in a much less favorable condition. An effort, which has been partially successful, is now being made to effect treaties with these several bands, for the purpose of reducing their territorial possessions, which are much too extensive, and of bringing them under a better system of control and management, with a view to their more rapid improvement.

The question of a political separation between the Choctaws and Chickasaws, which has for some time been earnestly sought for by the latter, but opposed by the former, and which has excited much feeling between the members of both tribes, still remains unadjusted. Commissioners appointed for the purpose by each, were to meet early in October, to consider and discuss the subject; but information as to the result of their conference has not yet reached the department.

A political union, similar to that between the Choctaws and Chickasaws, also exists between the Creeks and Seminoles, much to the dissatisfaction of the latter, who are weak and feeble in numbers and resources, and complain of wrong and oppression from their brethren of the other and more powerful tribe. Like the Chickasaws, they cherish the natural and reasonable desire of a separate country and an independent government of their own. If their wishes in this respect were granted, it would, it is believed, exercise a powerful influence upon those in Florida towards inducing them to emigrate. It is said that they are well acquainted with the nature of the relations between their brethren west and the Creeks, and that they will never willingly emigrate so long as those relations, which are very repugnant to them, shall continue.

The Choctaw authorities are anxious to put in operation a general system of neighborhood or common schools among the people, but have not the means necessary for its accomplishment. They have requested that the balance of the orphan fund remaining in the hands of their agent, unclaimed, may be appropriated for that purpose; but, under existing laws, the department is unable to comply. It is probable that no further demands will ever be made upon this fund, amounting now to $17,550 80, and to be increased as the orphan lands in Mississippi are sold. The request is so reasonable, and the object so praiseworthy and appropriate, that it is to be hoped that Congress will authorize the department to apply the fund as the authorities of the tribe desire.

The Indians in Texas are represented to be now more peaceful and orderly than they have been during a great portion of the year. They have committed many outrages upon frontier citizens, and continue their forays beyond our boundaries, in spite of the military force in that quarter, and the efforts of the agents of this department to restrain them. It is in contemplation to collect and colonize them, on three reservations which the State of Texas has granted for the purpose, and where they are to be partially subsisted, at the expense

of the United States, for a year or two, until they can be induced to turn their attention to agriculture and the raising of stock, and thus provide for their own subsistence. The duty of making the necessary explorations of the country, and of selecting and surveying the boundaries of the reservations, was confided to R. S. Neighbors, the principal agent of the department in Texas, and to Captain R. B. Marcy, of the army, who were instructed to make a joint report of the result of their proceedings, with the plats of the reservations. At the last accounts the surveys had not been completed, and their report has consequently not been received. The important measure of thus colonizing these Indians will, when consummated, place them more fully under our control, and have a tendency to prevent the depredations and outrages from which the border citizens of Texas have so long suffered.

Conventional arrangements are necessary with all the Indians in New Mexico and Utah, except the Pueblos, for the purpose of fixing them in proper locations, and of giving to the department such influence and control over them as will enable it, as far as possible, to confine them thereon, and to induce them to resort to agriculture and kindred pursuits, instead of relying, as they now do, for support upon the uncertain and precarious supplies of the chase; and when that fails, upon the more hazardous and injurious practice of theft and plunder. Our citizens ought to have proper protection from Indian depredations; but in the present State of things in these two Territories, this is impossible. All the military force that could be sent there could not prevent such depredations, otherwise than by the extermination of the Indians. Without implements or stock, and untaught and unassisted in the art of husbandry, they cannot support themselves otherwise than they do. When, as is often the case, the chase does not supply their necessities, they must steal or starve. They must either subsist to a considerable extent by plundering the white inhabitants, or they will have to be exterminated; or else they must be colonized in suitable locations, and, to some extent at least, be subsisted by the government, until they can be trained to such habits of industry and thrift as will enable them to sustain themselves. This system is in progress in California with some prospect of success. It is about being commenced in Texas, and its adoption in New Mexico and Utah should be no longer delayed. Though expensive at first, its cost will not equal the amount of the losses sustained by our citizens from the depredations of these Indians.

The governor of New Mexico estimates the cost of putting this system in operation in that Territory at $67,500 for the first two years, $40,000 for the third, and $30,000 for each of several succeeding years.

He reports the amount of losses sustained by the white population of the Territory during the year past, at about $112,000. That the obligations of Christian duty, as well as the dictates of humanity, demand the efficient action of the government, must be too obvious to require discussion. We have to some extent taken possession of the lands of these Indians, driven them from their cherished resting-places, and destroyed the game, their only means of support. We should

now aid and teach them to live without this resource, or their destruction is inevitable.

Appropriations were made at the late session of Congress to enable the department to negotiate treaties with the Indians of these Territories, in which provision should be made for the inauguration of the policy referred to. It is to be regretted that these appropriations were delayed until it was too late in the season to send out the goods and other presents, without which the negotiations cannot be attempted with a reasonable prospect of success. They had, therefore, necessarily to be deferred till the next year. In the mean time, the governors of the Territories have been called upon, in their capacities of superintendents of Indian affairs, for information as to the extent and nature of the various Indian claims, with maps indicating the boundaries of each, and such other information as would enable the department to issue the necessary instructions; and also as to the character and description of the articles most useful to the Indians, and best suited to aid in the accomplishment of the object in view.

The reasons which prevented the accomplishment this season of treaties with the Indians in New Mexico and Utah, apply with equal force to the Blackfeet and other Indians of the Upper Missouri, and adjacent to the Territory of Washington. Measures will at once be adopted so as to insure a council with them early the next year.

Appropriations having also been made for the like purpose in the Territories of Oregon and Washington, the articles intended for presents were promptly procured and shipped by the way of Cape Horn, and the superintendents in those Territories instructed to proceed as early as practicable with the negotiations. It is hoped that these will result in satisfactory arrangements for the permanent settlement of the Indians, and in the establishment of such relations between them and the whites as will prevent the recurrence of such inhuman scenes and atrocities as have taken place in Oregon during the past year; and in which it is due to truth to state that the latter have, in some cases, been the aggressors, and shown themselves to be as barbarous and cruel as the Indians. Indeed, the usual order of things has been to some extent reversed, the department having had to invoke the aid of the military for the protection of the weak and helpless Indians from the persecutions and cruelties of the whites.

In this connexion, I would refer to the report of Superintendent Palmer, of Oregon, and to the elaborate report of Governor Stevens, of Washington, as containing much valuable and interesting information in regard to the tribes, and the condition of Indian affairs in those two Territories.

Our Indian relations in California begin to wear a more encouraging aspect. No serious disturbance has occurred there during the past year. The system of colonizing the Indians on reservations located so as not to interfere with the progress of the white settlements, has thus far been attended with happy results, in withdrawing the Indians from the injurious contact with the mining and agricultural population, from which the painful collisions and disturbances that have heretofore occurred arose. While its tendency is to satisfy the whites that they will hereafter be secured from molestation and annoyance

by the Indian population, it gives promise of disposing of the latter in a manner to admit of its being held under proper control, and gradually improved and civilized. One reservation has been established at the Tejon Pass, to which about seven hundred Indians* have been removed, and a considerable quantity of land put in cultivation. There are numbers of other Indians ready and anxious to take up their residence upon this reservation, who will be removed there as soon as arrangements can be properly and economically made for their support and employment. The result thus far encourages the belief that the Indians of California can be made a peaceful and self-sustaining people, and, it is hoped, eventually a useful population. They are easily controlled, manifest much interest in the system and arrangements for colonizing and giving them employment, and have with readiness devoted themselves to the agricultural and other occupations assigned them. The superintendent reports that the system has been so successfully organized and developed on the Tejon reservation, that there will be no necessity for any material expenditures there, after the present year. A second reservation has been selected some six hundred miles further north, for the Indians in that region, and to which they will be removed with all practicable despatch. These two reserves will, it is expected, accommodate and dispose of all the Indians in and about the present mining and agricultural districts, so that time and care can be taken in the establishment of the third and last reservation.

On the 17th of August last, a train of Mormon emigrants passed an encampment of certain bands of the Sioux Indians, who were awaiting, near Fort Laramie, for their annuity goods. One of the cattle belonging to the train made its way into the Sioux villages, and was killed and consumed by the Indians. The Mormons complained to the commandant of the fort, who despatched Lieut. Grattan, with twenty-nine men and an interpreter, to demand the person of the Indian who killed the animal. He was not delivered up; and upon the refusal or failure to do so, a fight ensued, in which the lieutenant, his entire command, and the interpreter, were killed. The particulars of this melancholy and heart-rending occurrence will be found in the report of Agent Whitfield, and the documents accompanying it. The Sioux belong to bands in amity with the United States—bands which have annuities due them under treaty stipulations; and the Mormons should, under the provisions of the "intercourse act," have applied to the agent, who was in the vicinity, for redress, and he could, under the law, have paid, out of the annuities, for the property taken; but no officer of the military department was, in my opinion, authorized to arrest or try the Indian for the offence charged against him.

Immediately after the perpetration of the massacre, the Indians repaired to the warehouses of the trading company, near by, in which their annuity goods had been stored by the contractors for their transportation, and, without awaiting the arrival of the agent to make a

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* Late Superintendent Beale reported the number at the Tejon, in February last, at about 2,500.

distribution, took possession of, and appropriated the goods among themselves.

Occasions frequently arise in our intercourse with the Indians requiring the employment of force, although the whites may be, and often are, the aggressors. The Indian Bureau would be relieved from embarrassment, and rendered more efficient, if, in such cases, the department had the direct control of the means necessary to execute its own orders. A force better adapted to the Indian service than any now employed, could, it is believed, be readily organized. But careful attention and kind and humane treatment will, generally, have more influence upon the savage than bayonets and gunpowder.

The wonderful growth of our distant possessions, and the rapid expansion of our population in every direction, will render it necessary, at no distant day, to restrict the limits of all the Indian tribes upon our frontiers, and cause them to be settled in fixed and permanent localities, thereafter not to be disturbed. The policy of removing Indian tribes from time to time, as the settlements approach their habitations and hunting-grounds, must be abandoned. The emigrants and settlers were formerly content to remain in the rear, and thrust the Indians before them into the wilderness; but now the white population overleaps the reservations and homes of the Indians, and is beginning to inhabit the valleys and the mountains beyond; hence removal must cease, and the policy abandoned. Injury will not necessarily result to the Indian race from a change. By the operations of the former system, some tribes have become extinct; and the reduced numbers and enfeebled and demoralized condition of many of those who now rest upon the frontier, furnish unmistakable evidence of the effect of the system upon them. It is believed that by the proposed change, advantages will also result to the white population, while the heavy drafts heretofore made on the national treasury for removing Indian tribes will be saved.

Experience has proven the law approved June 30, 1834, "to regulate trade and intercourse with the Indian tribes, and to preserve peace on the frontier," to be inadequate to meet and dispose of all the varied questions and difficulties which frequently arise under, and grow out of, the existing state of our Indian relations. It does seem to me essential, in order to the proper administration by the government of its Indian affairs, that further and immediate legislation should be had on the subject.

In New Mexico, Utah, Washington, and Minnesota, the supervision of our Indian affairs is given to the territorial executive, who by law is made the superintendent; and in Oregon, Kansas, and Nebraska, the same is confided to an independent officer, denominated the superintendent of Indian affairs. I am satisfied that the harmony and efficiency of the Indian service would be promoted by placing our Indian affairs in the first, on the same footing in this respect that they now occupy in the last-named Territories.

Of the various evils which beset our Indian population, there is none more alarming than the traffic in ardent spirits. In spite of the laws of the government, the vigilance and exertions of its officers, and the efforts of the truly philanthropic, the evil still exists

and has its sway. Considerable reflection has confirmed me in the opinion, that much may be done towards abating this vile trade by a co-operation with the government on the part of the States and Territories bordering on the frontier. Earnest appeals have been made to them for proper legislation, but only with partial success. It is hoped that this important subject will arrest the attention of the people, and their representatives in the States and Territories referred to, and that something efficient will yet be done by them towards aiding the government in relieving the poor Indian from the evils arising from the use of ardent spirits, and the power of the whiskey trader.

In the last annual report, your attention was directed to the subject of a general council of the semi-civilized tribes of the southern superintendency, with the wild tribes of the prairies, having in view the establishment of mutual relations of peace and amity between the several tribes, and of making available the occasion to impress the wilder Indians with a just appreciation of the power and determination of the government of the United States to punish them for their aggressions, if persisted in, and to show the necessity of being at peace and on good terms as well with the whites as with their red brethren. With regard to this matter my views are still unchanged. I therefore renew my recommendation that application be made to Congress for an appropriation to carry out the object.

Referring to a suggestion made in former reports, in regard to the investment of moneys in stocks so as to produce the annual income stipulated by treaty to be secured in perpetuity to various Indian tribes, I deem it now to be my duty to allude to a provision of the second section of the act of Congress entitled "An act to repeal a part of the act to provide for the support of the Military Academy of the United States," &c., approved September 11, 1841. The section referred to, according to the construction put upon it, requires the department to invest all moneys held in trust for Indian tribes in stocks of the United States.

There are now funds in the treasury to a considerable amount, arising from accrued interest, lands, &c., which it would be good policy to invest; but in view of the fact that United States stocks are held at a very high price in comparison with safe State stocks bearing a like rate of interest, and inasmuch as the government is itself engaged in purchasing in its stocks at a high premium, it has been deemed best to await the approaching session of Congress, in the hope that it will take such action as may be necessary to extend the authority and option of the Secretary of the Interior in regard to the investment of the moneys of Indian tribes.

The fifth, and, by limitation of law, the last volume of the work containing information relative to the history, present condition, and prospects of the Indian tribes in the United States, is in press, and it is hoped will be ready for distribution before the close of the next session of Congress.

I deem it proper to call attention to the claims of Indians to land bounty for military services rendered to the United States. Under the act of September, 1850, a considerable number of such claims were presented and allowed; but a decision having been made that

Indians are not embraced by that act, there are many equally just remaining unsatisfied. The subject not having been under the jurisdiction of this office, I am not apprized of the particular grounds of that decision; but the distinction made has caused much dissatisfaction; and as it is but just that all should be compensated for their services, I would recommend such legislation as may be deemed necessary to secure them the value of this right in money, and providing for the adjudication of their claims in this office.

In several of the western States and Territories there are bands of strolling Indians, who have from time to time become severed from the tribes to which they belong. They are generally in a deplorable condition, and are a great annoyance to the white population. They ought to be removed to their tribal home, or some other disposition made of them; and to accomplish which an appropriation by Congress will be necessary, as there are now no funds at the disposal of the department applicable.

I deem it my duty to call attention to a recent transaction of a character clearly illustrating the propriety and duty of strictly adhering to the policy of exercising, as far as possible, such a supervision and control over the moneys payable to the Indians as will secure to them the full benefit thereof, and prevent their being fleeced by designing men, under corrupt and iniquitous contracts or obligations, which in their ignorance and simplicity they have been induced or seduced to sign; or by the recognition and allowance of claims and demands against them, having no foundation in right or justice.

It having become known that the Menomonee Indians had manifested dissatisfaction with the treaty made with them in 1848, and that they were probably entitled to a larger compensation than that stipulated for the lands which they thereby ceded, they were induced to enter into a contract with an individual to prosecute a claim against the government therefor, and to agree to allow him one-third of the sum which might be recovered. About the same time a large amount of claims of traders and others were raked up to be prosecuted against the Indians, and to be paid out of such sum, although a fund had been set apart by the treaty of 1848, and applied by the Indians to the settlement and payment of their indebtedness, and which was doubtless considered amply sufficient to cover all the just and valid claims against them. The compensation for the prosecution and recovery of these claims against the Indians was understood to be one-half the amount so recovered. The two transactions were apparently in different hands, but there can be no doubt but that they were the joint and partnership operations between some three individuals. See accompanying papers in the Appendix, marked A, B, C, D, E, F, G, H, I, J, K, L, M, N, and O, of which B, C, F, G, and H, but recently came into the possession of this office, and to all of which your particular attention is called. Letter H, is a copy of an agreement with an individual who had but recently been the agent for the Indians, and was therefore, doubtless, supposed to be able to exercise an influence over them, by which, for a contingent compensation of $10,000, he was obligated to throw no obstacle in the way of the

transactions, but to aid and assist in both—in obtaining the largest possible sum from the government for the Indians, and all the claims against the latter that could be procured to be paid out of that sum. There was thus to be a speculation of considerable magnitude, and of a three-fold character. The government, the Indians, and the alleged or pretended claimants against the latter, were all to be levied on. By ingenuity and skilful calculation, the claim in behalf of the Indians was worked up to half a million of dollars, and those against them to about ninety thousand dollars; the third part of the one and the half of the other—amounting to upwards of two hundred and eleven thousand dollars, which, less the $10,000 to be paid under the agreement mentioned, was, in case of success of the scheme, to be divided mainly or entirely between some three individuals—making quite a handsome fortune for each out of one poor, miserable Indian tribe; to say nothing of the further drafts which would no doubt have been made on the Menomonee portion of the fund if the plan had succeeded.

Having become satisfied from an examination into the affairs of the Menomonees, and their relations with the government, that they were justly entitled to some additional compensation for the lands ceded by them under the treaty of 1848, in consequence of the quantity thereof having been under-estimated at the time that treaty was made, and also that the country thereby assigned to them west of the Mississippi was not suitable for them, the supplemental articles of May 12, 1854, referred to elsewhere, were entered into, by which they were given another and an acceptable home, and an additional allowance made to them of $150,000, which was increased by the Senate's amendment in the sum of $92,686; making the sum allowed to them $242,686, to be divided into fifteen annual instalments, commencing with the year 1867; and which is solemnly and sacredly pledged to be paid and applied under the special direction of the President of the United States, in such manner, and for such purposes, as will best tend to improve their condition and promote their permanent welfare. And any diversion of this fund for any purpose, in the slightest degree interfering with these great and beneficent ends, would be not less disgraceful to the government than it would be injurious to the Indians.

In the adoption of this measure of justice towards these Indians, the department acted upon the principle announced in the last annual report, and which I take occasion here to repeat, "that there is no absolute necessity for the employment by Indian tribes of attorneys or agents to attend to their business at the seat of government;" and that in their dependent condition, "it is the duty of government, as their guardian, to cause all matters of a business character with them, to be so conducted as to preclude the necessity of the intervention of this class of persons." The new arrangement with the Menomonees was made not only without any such intervention in their favor, but, as is well known, contrary to the wishes of the person or persons assuming to act as their attorneys, and in despite of such influences as they could bring to bear against it; and yet these individuals have had the assurance and hardihood to go into the country of these poor,

deluded, unlettered Indians, and surreptitiously obtain from them the papers marked L, M, and N, (appendix) for the purpose of filching from them the sum of $168,331 67, of which $80,895 33 to be for the payment of an unjust and unfounded claim for services in procuring the additional allowance which was voluntarily made to them through the instrumentality of the department and the Senate; and $87,436 34 for various other claims against them, which, in view of the settled policy of the government, it is not in the slightest degree bound to recognise or respect, and which possibly are entitled to as little consideration on the score of justice as the other demand. These sums, too, are sought to be obtained from the amount allowed by the supplemental agreement with these Indians, which, as already stated, is otherwise sacredly pledged, and which cannot be diverted without a violation of plighted faith and justice. I cannot forbear expressing the hope that all persons having any agency in the administration of Indian affairs, whether connected with the executive or legislative departments of the government, now or hereafter, will resolutely set their faces against, and frown down, all attempts to secure the allowance or payment of such unauthorized and improper demands against the Indians.

For his culpable disregard of the policy of the department, and his duty towards the Indians, in having anything to do with these proceedings, the sub-agent who certified and authenticated one of the papers last referred to has been summarily dismissed from office.

The instruments marked M and N in the schedule, are in the handwriting of one of the individuals whose name is attached to the contingent contract (H) with the late sub-agent; and the interpreters and other persons who attest the execution of M, are to receive of the funds pretended to be assigned and appropriated by the Indians, by virtue of the same, to themselves and their assigns, the sum of $28,311 95, they being, without exception, interested parties.

This transaction among the Menomonees has not been referred to as an isolated case, but as a sample of a class, and illustrative of the outrageous and iniquitous attempts of unscrupulous white men to enrich themselves out of the funds of the Indians. The pecuniary losses to the latter comprise only a minor portion of the injurious concomitants and results of such attempts. The Indians—particularly the chiefs and leading men—are frequently bribed and otherwise corrupted and demoralized, in order to obtain their assent to being defrauded, while the agents and others connected with the Indian service do not always escape the prevailing contamination. Among the Menomonees the fatal tendency and effect of such occurrences may be seen in the intemperate and demoralized habits and condition of Osh-kosh, principal chief, and many others of the tribe.

But the evil is a general and growing one; formidable in its combinations and alarming in its results, and therefore requiring the speedy application of the most radical and effectual remedy. All executory contracts of every kind and description, made by Indian tribes or bands with claim agents, attorneys, traders or other persons, should be declared by law null and void, and an agent, interpreter, or other person, employed in or in any way connected with the Indian service

guilty of participation in transactions of the kind referred to, should be instantly dismissed and expelled from the Indian country; and all such attempts to injure and defraud the Indians, by whomsoever made or participated in, should be penal offences, punishable by fine and imprisonment. We have now penal laws to protect the Indians in the secure and unmolested possession of their lands, and also from demoralization by the introduction of liquor into their country, and the obligation is equally strong to protect them in a similar manner from the wrongs and injuries of such attempts to obtain possession of their funds.

In this connexion I deem it appropriate to respectfully remark, that where, as is sometimes the case, laws are passed providing for the payment of large sums of money for alleged obligations arising in this branch of the public service, without the department having an opportunity of examining into or passing upon the accounts and other evidences of such claims, the effect is to deprive it of that salutary control over the important interests committed to its charge, which is so necessary to a successful administration of its affairs; and it cannot, and should not, in such cases be held responsible for the consequences.

In carrying out all the plans heretofore devised for ameliorating the condition of the aborigines of our continent, difficulties have arisen and obstacles presented themselves on every side; and it seems impossible now to devise any means for attaining these desirable ends, by which all difficulties could be obviated and all obstacles avoided.

But partial success has attended the labors of the benevolent; and the efforts of the department when most faithfully directed have not unfrequently proved a positive injury. Adverse elements have always been at work to thwart the wishes of the government and counteract the labors of the philanthropist, and these have unfortunately been but too often successful. Our former policy, and the inveterate determination of the Indian to resist domestication, have combined to place him in a situation where the lawless and unprincipled could always have access to him; and such persons have, through all periods of our history, availed themselves of every opportunity to advise the ignorant and unlettered child of the forest against his best interests, and have but too successfully instilled into his mind prejudices against those who were laboring for his good.

Thus have the merciless and heartless followed in his path; flattered his vanity, corrupted his morals, impressed upon and confirmed him in the belief that labor and the arts of peace are degrading, and his submission to them offensive to the Great Spirit; and directed and controlled his action, and made him the victim of their avarice.

Such influences are believed to be as formidable, and more unscrupulous, now than at any former period of our history; and when we add to them the train of ever-recurring and never-ending difficulties that beset the path of the weaker, in the battle of life with the stronger race, we perceive in the present condition of the red man, and the dangers that encompass him, additional motives to call into active exercise in his behalf all the energies of the benevolent and good of the land.

As a Christian government and people, our obligations and duties

are of the highest and holiest character, and we are accountable to the Maker of all men for the manner in which we discharge them. Having faithfully employed all the means placed within our reach to improve the Indian race, and preserve it from extinction, we can, with a good conscience and strong faith, leave the issue in the hands of our common Father.

Respectfully submitted:

GEO. W. MANYPENNY,
Commissioner.

Hon. R. McClelland,
Secretary of the Interior.

SCHEDULE.

Report of the Commissioner of Indian Affairs for the year 1854, *with reports of superintendents of Indian affairs, agents, superintendents and teachers of schools in the Indian country, &c.*

No. 1.—Report of the Commissioner of Indian Affairs.
No. 2.—Report of Marcus H. Johnson, sub-agent for New York Indians.
No. 3. Report of Matthew Smith and Rebecca Turner, committee on Indian affairs in New York.
No. 4.—Extracts from report of Henry C. Gilbert, agent for Indians in Michigan.
No. 5.—Mission report of Rev. A. Bingham.
No. 6.—Mission report of Rev. Peter Dougherty.
No. 7.—Mission report of Rev. James Shaw.
No. 8.—Mission report of Rev. George N. Smith.
No. 9.—Mission report of Rev. George Smith.

NORTHERN SUPERINTENDENCY.

No. 10.—Report of superintendent Francis Huebschman.
No. 11.—Report of sub-agent John V. Suydam.
No. 12.—School report of Rosalie Dousman.
No. 13.—School report of John Wiley.

MINNESOTA SUPERINTENDENCY.

No. 14.—Report of Governor Willis A. Gorman, superintendent *ex officio.*
No. 15.—Report of agent D. B. Herriman.
No. 16.—Mission report of Rev. J. P. Bardwell.
No. 17.—Report of agent J. E. Fletcher.
No. 18.—Report of F. Andrews, physician.
No. 19.—School report of Francis di Vivaldi.
No. 20.—Report of agent R. G. Murphy.
No. 21.—Mission report of Rev. S. R. Riggs.

No. 22.—Mission report of Rev. Thomas J. Williamson.
No. 23.—School report of Thomas J. Williamson.
No. 24.—School report of G. A. Belcourt.
No. 25.—Farm report of A. Robertson.
No. 26.—Farm report of P. Prescott.

CENTRAL SUPERINTENDENCY.

No. 27.—Report of superintendent A. Cumming.
No. 28.—Report of agent Alfred J. Vaughan.
No. 29.—Report of agent John W. Whitfield.
No. 30.—Extracts from special report of agent Whitfield.
No. 31.—Report of agent Daniel Vanderslice.
No. 32.—School report of S. M. Irwin.
No. 33.—Farm report of Thomas J. Vanderslice.
No. 34.—Report of agent Burton A. James.
No. 35.—Mission report of Rev. Jotham Meeker.
No. 36.—Report of agent B. F. Robinson.
No. 37.—School report of Davis W. Thayer.
No. 38.—School report of Francis Barker.
No. 39.—School report of Thomas Johnson.
No. 40.—School report of J. B. Durrick.

SOUTHERN SUPERINTENDENCY.

No. 41.—Report of superintendent Thomas S. Drew.
No. 42.—Report of agent George Butler.
No. 43.—Mission report of Rev. D. B. Cummings.
No. 44.—Mission report of Rev. E. J. Mack.
No. 45.—Mission report of Rev. S. A. Worcester.
No. 46.—Mission report of Rev. Stephen Foreman.
No. 47.—Mission report of Rev. Evan Jones.
No. 48.—School report of H. D. Reese.
No. 49.—School report of F. S. Lyon.
No. 50.—School report of Pauline Avery, &c.
No. 51.—Temperance report of T. B. Wolfe.
No. 52.—Report of agent Andrew J. Dorn.
No. 53.—School report of John Schoenmaker.
No. 54.—Report of sub-agent James W. Washburn.
No. 55.—School report of John Silley.
No. 56.—Report of agent Douglas H. Cooper.
No. 57.—Mission report of Rev. Cyrus Byington.
No. 58.—Mission report of Rev. C. C. Copeland.
No. 59.—Mission report of Rev. O. P. Stark.
No. 60.—School report of Jason D. Chamberlain.
No. 61.—School report of E. Hotchkins.
No. 62.—School report of A. Reid.
No. 63.—School report of A. G. Moffat.
No. 64.—School report of C. Kingsbury.
No. 65.—School report of John Edwards.
No. 66.—School report of John Edwards.

No. 67.—School report of Nathaniel M. Talbott.
No. 68.—School report of W. L. McAlister.
No. 69.—Report of agent A. J. Smith.
No. 70.—School report of J. H. Carr.
No. 71.—School report of J. C. Robinson.
No. 72.—School report of A. L. Hay.
No. 73.—School report of Mary Brown.
No. 74.—School report of E. B. Duncan.
No. 75.—School report of Thomas B. Ruble.
No. 76.—School report of R. M. Loughridge.
No. 77.—School report of Morris R. Mitchell.
No. 78.—School report of Thomas C. Carr.
No. 79.—School report of M. J. Lewis.

TEXAS.

No. 80.—Report of principal special agent R. S. Neighbors.
No. 81.—Letter from R. S. Neighbors, with accompanying papers.
No. 82.—Report of special agent George T. Howard.
No. 83.—Report of special agent G. H. Hill.

NEW MEXICO.

No. 84.—Report of Governor D. Meriwether, superintendent *ex officio.*
No. 85.—Report of agent D. A. Graves.

WASHINGTON.

No. 86.—Report of Governor Isaac I. Stevens, superintendent *ex officio.*

OREGON.

No. 87.—Report of superintendent Joel Palmer.
No. 88.—Letter from superintendent Palmer.
No. 89.—Report of sub-agent Smith, with accompanying papers.
No. 90.—Letter from superintendent Palmer.
No. 91.—Letter from agent R. R. Thompson.
No. 92.—Letter from agent R. R. Thompson.
No. 93.—Report of agent R. R. Thompson.
No. 94.—Mission report of Rev. C. Mesplie.
No. 95.—Report of agent J. L. Parish.
No. 96.—Report of agent Samuel L. Culver.
No. 97.—Report of sub-agent W. W. Raymond.

CALIFORNIA.

No. 98.—Report of superintendent E. F. Beale.
No. 99.—Report of superintendent Thomas J. Henley.
No. 100.—Letter from superintendent Henley, with accompanying papers.
No. 101.—Circular to agents and sub-agents.

No. 2.

OFFICE NEW YORK SUB-AGENCY,
Randolph September 30, 1854.

DEAR SIR: Since my last annual report, the condition of the Indians within this sub-agency has not materially changed.

The Senecas at Cattaraugus and Allegany reservations, who are living under a republican form of government, and annually elect all of their officers, are making the most rapid advancement in agricultural and mechanical pursuits of any of the tribes within this sub-agency.

There appears to be a growing interest in education, and the schools on both reservations are well sustained, and increasing in number of scholars.

The Senecas at Tonawanda are living under their ancient form of government, and are gradually improving their condition in all respects. Their schools are well sustained.

The Onondagas and Oneidas are making good advancement in agriculture, and improving their condition, and are energetic in sustaining good schools.

The Tuscaroras rely wholly upon agriculture, and are good substantial farmers, and sustain good schools. The labor bestowed by the Indians, the present year, to agricultural pursuits, has been abundantly repaid by good crops, and in my opinion the Indians were never better prepared for an approaching winter than at the present time.

The goods annuity, as far as received, has been delivered to the officers of the several bands, and has given good satisfaction. The annuity goods for the Onondagas and Oneidas I have never received, the reasons of which were explained in a special report made to the department on the 9th September instant.

With respect, your obedient servant,

MARCUS H. JOHNSON,
United States Sub-Agent.

HON. GEO. W. MANYPENNY,
Commissioner of Indian Affairs, Washington, D. C.

Census of New York Indians for 1854.

Names of tribes and location.	Men.	Women.	Children.	Total.
Senecas at Cattaraugus	305	331	567	1,203
Senecas at Allegany	159	176	377	712
Senecas at Tonawanda	159	175	280	614
Total	623	682	1,224	2,529
Tuscaroras at Tuscarora	61	57	151	269
Cayugas with Senecas	39	31	84	154

Census of New York Indians—Continued.

Names of tribes and location.	Men.	Women.	Children.	Total.
Onondagas at Onondaga Castle	80	98	144	322
Onondagas with Senecas, at Cattaraugus	9	6	17	32
Onondagas with Senecas, at Allegany	19	14	54	87
Onondagas with Senecas, at Tonawanda	....	1	3	4
Onondagas with Tuscaroras, at Tuscarora	2	5	20	27
Total	110	124	238	472
Oneidas at Oneida Castle	43	44	89	176
Oneidas with Senecas, at Cattaraugus	4	1	1	6
Oneidas with Onondagas, at Onondaga Castle	19	24	29	72
Oneidas with Senecas, at Tonawanda	....	1	....	1
Total	66	70	119	255
				3,679

This census of the Onondagas and Oneidas is as taken in 1853, not having received the census of these tribes the present year.

No. 3.

To the Yearly Meeting now sitting:

The committee on Indian concerns report, that the Senecas at Cattaraugus continue to improve in the management of their farms, and as regards their social habits and domestic comforts; but they still are greatly agitated and kept in a state of excitement by party dissensions relative to their political and other concerns.

The committee have not seen their way to make them any visit during the past year. There has, however, been maintained with them an active correspondence, by which we have been kept regularly informed of the occurrences that have transpired among them. The following extracts from some of their letters will place before the yearly meeting satisfactory evidence that they are greatly improved in their condition and circumstances, and that there is an encouraging prospect, notwithstanding the unfavorable influences which still operate to retard their advancement, that they are gradually, and we hope successfully, advancing in civilization.

In a letter dated 5th month 10th, last, they say: "The Senecas begin to feel that their children must be educated. They appreciate this more than they formerly did, and we think we may say, with truth, that there is a gradual improvement in their domestic habits. Many families now possess, in a good degree, nearly all what may be called the substantial comforts of civilized life. A stranger passing through some parts of the reservation would be surprised to learn that the inhabitants a few years ago were totally unacquainted with

farming, and obtained their subsistence by hunting and fishing. Here and there may be seen houses surrounded by yards and gardens, and orchards of fruit, and many farms well cultivated, which bespeak that the owners are possessed of intelligence, with industry and thrift. Many of the farmers have good teams, and farming utensils of various kinds, such as are in use by the white people around them; in fact, the mass of the people are fast becoming a working community, and before many years they will derive their subsistence entirely from the cultivation of the soil." They add: "As respects the females, we believe a change for the better has taken place. Comparatively little field labor is now performed by them, and they are becoming better acquainted with the cares and duties more appropriate to their sphere. Their children are better cared for in health, and better nursed in sickness, than formerly. Their houses are kept in better condition, and their husbands and children are made more comfortable and happy; and we hope the time is not far distant when it will be as disreputable for a woman to be seen with a hoe in her hand, as it was a few years past to see a man employed with that instrument."

In an official communication from the president of the Seneca nation, after requesting attention to some of their concerns at Washington, he says: "Our people are progressing slowly, and are becoming an agricultural community. If you could see us now, you would observe a great change in the looks of our farms, and in our habits generally. We are determined to progress at any rate. Since you were here, many of our old men and women have passed away, and all will soon be gone. The few that remain among us are generally in good health."

In a letter from an educated Seneca youth, who is now engaged in translating the four Gospels into the Seneca language, he says: "It has been predicted that the red man is doomed to extinction; but it is my humble opinion, a proper management of their fine representative republican government would save them, and place them upon a footing with their white neighbors who suround them. The red man has deeply to regret his past folly in having squandered away so much of his lands almost for nothing; and if the government he now holds in his grasp fails to secure him from selling any more land, he will destroy himself."

The committee have been informed, by another letter recently received, that there are on the Allegany reservation three schools, attended by an average of about one hundred and thirty scholars; and that there are five schools at Cattaraugus, at which at least two hundred scholars attend. The writer further says: "There is a great improvement in the habits and morals of the people. Intemperance has been banished from the Cattaraugus reservation, and if any one is seen drunk, he will have procured the liquor from without its limits. The population is believed to be increasing here, but not at Allegany. The men are becoming more industrious, and many of them have already made considerable progress in getting in their fall sowing of winter grain, while our women are generally withdrawn from field labor. The wheat crop the past harvest is very good. Corn has done well; and late-planted potatoes have done exceedingly well. In a word, our people have raised enough for their support."

The committee have also been informed that "the Seneca council have sanctioned the establishment of an orphan asylum, in which it is intended that destitute children will be received and provided for. It is proposed that the sum of $2,500 be raised and invested as a permanent fund for the support of those children, and that an additional and separate fund be also provided for the erection of a suitable building for their accommodation." The design is to "restrict this institution principally for girls; though boys of between four and ten years of age may probably, for the present, be received into it, but none older. When arrived at that age, the intention is to remove them into a boys' boarding-school, which they hope they will be able before long to establish."

This movement on the part of those Indians affords a most gratifying evidence of their increased and increasing moral and intellectual improvement; and we trust in a few years more they will be found to have realized the hope expressed in one of their letters, that "the people of Cattaraugus will, at no very distant day, be able to place themselves upon a footing with their white neighbors around them."

Signed on behalf of the committee:

MATTHEW SMITH.
REBECCA TURNER.

No. 4.

Extracts from Agent Gilbert's report.

OFFICE MICHIGAN INDIAN AGENCY,
Detroit, November 9, 1854.

SIR: The number of Indians under my charge during the past year is as follows:

Chippewas	5,167
Ottowas	1,237
Pottawatomies	266
Chippewas of Lake Superior, about	4,000
	10,670

The Chippewas of Lake Superior are scattered over the country from Kewawenaw bay, on the south shore of the lake, to the boundary line between Minnesota and the British provinces. Some of them have become permanently located, and have formed schools, churches, and all the usual accompaniments of civilized life. The first settlement of this kind is at L'Anse, near the head of Kewawenaw bay. About six hundred Indians reside here. There are two villages, one on each side of the bay, and at each the dwelling-houses, church, and school-houses, and other improvements, are not inferior in outward appearance, or adaptation to the purposes for which they are intended, to those usually found in our frontier settlements. The Indians who reside there have abandoned, to a great extent, their own peculiar customs. They dress like the whites, cultivate the soil, understand and appreciate the value of money and other property, and are keen,

shrewd, and intelligent in making bargains and transacting their own affairs. Many of them read and write both their native tongue and our own language, and they may generally be said to have fairly passed the dividing-line between barbarism and civilization.

Passing west, we come next to the La Pointe Indians, a large band of more than one thousand souls. These people are now in a transition state. They are subdivided into ten smaller bands, each having a head man or chief. At Bad river (in the immediate vicinity of La Pointe) is a missionary station, under the charge of the Rev. L. H. Wheeler. A church and school-house, and several dwelling-houses, all good substantial buildings, have been erected. The school is kept up during nearly the entire year. A tract of land has been cleared and brought under good cultivation, and the Indians generally manifest a strong inclination to abandon their own customs and adopt those of the whites. Many of them have already done so, and their party is constantly increasing. Its advantages are such that it will constantly be receiving accessions to its numbers from other bands now residing in the interior; and I am strong in the belief that it will form a kind of central point, from which will radiate an influence that will gradually, but surely, accomplish the civilization of the entire remnant of this people.

South of the Bad river settlement, and about Lakes Courteville and De Flambeau, are other bands, numbering in the aggregate from 1,200 to 1,500 persons, who are still in the lowest state of degradation. They have for several years been deprived of all participation in the benefit of existing treaties, and are in a state of poverty and destitution absolutely shocking. They came out *en masse* to the recent annuity payment, and were literally naked and starving. During the past year the small-pox has made fearful ravages among them, having carried off not less than one-fourth of their people. I could not prevail upon them to abandon their present homes and unite with the Indians at La Pointe, but have no doubt that they will ultimately consent to do so.

We come next to the Fond Du Lac band, numbering about 580, who reside about the St. Louis river, at the head of Lake Superior. They do not differ materially from the La Pointe Indians. They have at present no missionary station, but are anxious that a school should be established among them.

The Grand Portage band reside at the mouth of Pigeon river, near the boundary-line. They are small in number, but universally industrious and intelligent, and have already attained a higher degree of civilization than any other of the lake Indians. A mission has been established among them for many years.

The number of Indians on our last pay-roll belonging to the Chippewas, of Lake Superior, is 2,479. From the best information I could obtain, I estimate those who did not participate in the payment at about 1,500, making a total of 4,000, as above stated.

Among them all an excellent feeling prevails. For many years they have had but little to encourage them to become permanently located, or to attend to the cultivation of the soil. The fear of removal

has paralyzed to a great extent the efforts of the missionaries. No substantial, permanent improvement could be made, from the fact that they had no assurance that they would be permitted to retain them. In some cases where the land has been surveyed and brought into market, the Indian gardens have been selected and entered by white men, and the occupants driven to make new locations, or abandon entirely the cultivation of the soil. Several such instances of extreme hardship were related to me.

The condition of our lower peninsular Indians, and their relations with the government, require, in my judgment, immediate attention; and I agree entirely with the remark contained in your last annual report, that "the dictates of humanity, and good policy, alike require the early and effective interposition of the government in respect to them."

These Indians are principally of the Chippewa tribe. There are also remaining several remnants of the Ottowas and the Pottawatomies.

Their business with the government is mainly based upon the stipulations of the treaty of Washington of March 28, 1836. The annuities due by this treaty will expire with two more payments in 1855.

I transmit herewith the missionary and school reports of Rev. A. Bingham, J. Shaw, P. Dougherty, Geo. Smith, and Geo. N. Smith.

These statements and reports all show a gradual improvement; very small, however, in comparison with what might reasonably be expected, if some such arrangement as I have suggested could be made.

Very respectfully, your obedient servant,

HENRY C. GILBERT,
Indian Agent.

Hon. Geo. W. Manypenny,
Commissioner of Indian Affairs, Washington City, D. C.

No. 5.

Mission House, *Sault Ste. Marie, September* 1, 1854.

Sir: In presenting our annual report at the present time, we would with gratitude record the goodness of God to us in the preservation of the lives of all the mission family, and the Indians generally who are in any wise connected with us. Although the destroyer has been making its ravages around us, and the pale messenger has been summoning away its victims from the midst of us, yet, unprofitable as we are, our Heavenly Father has kindly protected us, and favored us with a goodly measure of health, so that we have been enabled to prosecute our labors with a steady and unabating hand.

Soon after our last annual report three boarding scholars were received, which increased our number to six; since then two have been dismissed, and three have been received, making our present number of beneficiaries seven—five males and two females. Four of them are young men, and three of them are sons of chiefs. They have all made good progress for the time they have been in the mission.

Our school has been continued regularly through the year, with a brief vacation at the close of each quarter, and has been large and interesting. The pupils entered on our catalogue for the different quarters have varied from fifty-seven to eighty-eight; and an extra assistant has been employed a portion of the time. All the branches usually taught in common schools, including composition and music, have been taught to some extent with us; and we think we should not err in saying that good progress has generally been made by the pupils.

We keep up an interesting Sabbath school uninterruptedly, and a Bible class most of the year, which our beneficiaries attend and participate in as far as their capacities for those studies will justify.

Christian worship is regularly maintained at this station on the Sabbath, both in English and in Indian; and I have a fellow-laborer stationed among the Indians up the lake who ministers to them in their own native tongue. Three natives have received the rite of baptism on a profession of their faith, and been connected with our church since our last report, one of whom is one of our boarding scholars.

Our Indians are vigorously prosecuting the fishing business at this season of the year, and are now in considerable numbers collected at White-fish Point for that purpose. As I have not been up to visit them since June, I am unable to report their success.

Some of them took a contract for getting wood last winter, and, unconnected with any white men, prosecuted it to good effect; and consequently the profit made is wholly their own.

In short, I think we may say their progress is onward.

Very respectfully, your obedient servant,

A. BINGHAM,
Superintendent Baptist Mission.

H. C. GILBERT, Esq.,
Indian Agent.

No. 6.

GROVE HILL SEMINARY, *September* 8, 1854.

DEAR SIR: Not getting our school in operation until about the time proper to present the annual report, and being pressed with various duties incident to the commencement of such an institution, I did not prepare a report of the operations of the mission last year. You will find herein a statement of the operations and condition of the school and mission the past year.

The mission and school are under the care of the Board of Foreign Missions of the Presbyterian church. Owing to the rapid changes which are taking place in our country, and the consequent modification of the plans of our government with respect to the Indian tribes, producing changes in the condition and future prospects of these bands, it became necessary for the board to modify its plan of operation among them. After deliberation, it was determined to try the plan of a manual-labor boarding-school. After much expense and

labor, a building sufficiently large to accommodate fifty or sixty scholars was erected on one of the most healthy and suitable locations on Grand Traverse bay. The school went into operation in September of last year, with twenty boys and nine girls. The number was gradually increased to twenty girls, all full-blood Indian children except two.

The institution has connected with it a farm of good land. Some twenty acres are now under cultivation, and about twenty-five more will be ready for planting in the spring.

Most of the Indians of the bay have purchased lands in the neighborhood of the mission, and are clearing their farms, and preparing themselves comfortable habitations. Meetings are kept up regularly at the mission building for the religious instruction of the Indians on the Sabbath. There is good attendance. They are gradually improving in habits of sobriety, industry, and economy; and since they have got settled on their own land, they appear contented and ambitious to improve.

The school is divided into two departments, male and female, each taught by a separate teacher. The mission force at present is one missionary and wife, one female teacher, and a seamstress, with such domestic help as is necessary to do the work. During the winter there were two female teachers. Miss Cowles, who had charge of the boys' school, resigned last spring and returned to her friends, since which time I have had charge of the boys' department. We were under the necessity of suspending the boys' school a few weeks in the spring while I was absent to procure help for the kitchen and wash-house.

The regulations of the institution are as follows: Rise, in summer, at half-past four, and in winter at five o'clock a. m.; prayers at half-past five in summer, and six in winter; work from breakfast to half-past eight; school at nine; dinner at twelve; school at half-past one; work from half-past four to six; prayers at eight o'clock p. m., and the children immediately to bed.

It was to be expected that some would feel uneasy under the restraints on their freedom—the regular attention to hours of instruction and labor—such an institution would necessarily impose. They were willing to be well clothed and fed and sit by a warm fire, and to do, as they have been accustomed to do, what they thought proper; but when they might be trained to habits of order, industry, and economy, as well as to read, they became uneasy and dissatisfied. Four such, after a trial, left, preferring to lounge in the camp or stroll about, to the acquiring, by study and labor, that knowledge and those habits of industry necessary to attain to the comforts of civilized life. The children, generally, have been attentive to their studies. They have made commendable improvement. Their capacities to acquire knowledge appear to be generally equal to those of white children from the same grade of society. Their advancement will, perhaps, be slower, owing to the fact that all instruction, books, &c., are in a strange language, in which are several sounds entirely unknown to their native language; so that, besides the ordinary difficulties with which all children meet in acquiring ideas, they have to overcome those of strange sounds,

which the organs are with difficulty made to utter; and terms, all of which are, in the beginning, to them like Greek without a Lexicon.

Thus far, the school promises well. The nine girls who first entered are all studying geography and arithmetic, and, with one exception, can write legibly. They are all improving in habits of industry and neatness; also in their manners.

Out of school, the boys are taught the various arts of husbandry, and the girls are taught sewing, knitting, and washing. Little attention is given to things which are only ornamental, which will be of but little practical value to them when they return to their places among their people. With a knowledge of letters, they are taught the various duties of housekeeping, which will be of the highest importance to their future comfort, improvement, and usefulness among their people.

PETER DOUGHERTY, *Missionary*.

HENRY C. GILBERT,
Indian Agent.

No. 7.

SAULT STE. MARIE, *September* 10, 1854.

SIR: Through a kind Providence I am permitted to report favorably in regard to the missions under my charge. The Sault Ste. Marie mission has enjoyed unusual prosperity during the past year. At our new location, twelve miles above the Sault, eight houses have been built during the year, and three others are being built; more would have been built but for the want of timber. The Indians have chopped some one thousand cords of wood, by which they have supported themselves well; cleared some land, so that each family has some potatoes growing to last them through the winter; and while sickness has raged in different parts—and even at the Sault several have died with cholera—a kind Providence has presided over this mission, and we have enjoyed good health. I have had associated with me Rev. George A. Chipman and wife, and Miss Martha M. Chipman. The school has been kept regular, with two short vacations, and well attended, averaging between thirty and forty scholars. We have had eight children in the mission family attending school; some young men who commenced with their letters, but they have made good improvement. Some of the scholars are quite advanced in geography, arithmetic, and English grammar. Our prospects have never been more encouraging. The Missionary Society have purchased between eight and nine hundred acres of land here for the use of the Indians. We divide it off to them into from five to ten acre lots, so that each family has its own lot separate. We give them titles, with conditions not to alienate it to white men, nor to leave it unoccupied. This greatly encourages them. Last winter we built some five hundred feet of dock, so that steamboats stop to wood. Our plan, we are satisfied, is the only one that can permanently benefit these Indians; that is, to

induce them to settle down, forsake their rambling habits, and become tillers of the soil. In carrying out these plans, we are happy to believe that we not only have the countenance and approbation, but also the assistance, of the government and government officers. With such assistance, and the continued blessing of our Heavenly Father, we hope soon to see these remnants of a noble race taking their place among our best citizens, notwithstanding the miserable rum-sellers (whose name is legion) are constantly opposing and slandering missionaries, and endeavoring to prejudice the Indians against the missions, that they may the more easily poison and then rob them.

Our other mission is at Kewawenaw, Rev. R. Dubois, missionary. This is in a flourishing condition, and fast advancing in civilization and Christianity.

Yours, with respect,

JAMES SHAW,

Supt. Indian Missions, Lake Superior District.

Hon. Mr. Gilbert.

No. 8.

Old Wing Mission, Grand Traverse,
October 3, 1854.

Dear Sir: Agreeably to the regulations of the department, I send you the following as my annual report:

I commenced school early last winter, and continued it till the Indians moved into their sugar camps in the spring. I began the summer school immediately after planting, and continued it till in September.

The number of scholars on my list are: males, 25, females, 20; whites: 2 males, 1 female—whole number, 48. Those who have attended steadily have made encouraging progress. The alphabet, spelling, reading, writing, arithmetic, elements of astronomy, and vocal music, have been taught; in all these different branches, considerable proficiency has been made. It is amusing to see the little boys and girls look at the black-board, and tell the sun and planets in their order, and comparative magnitudes; also the size, form, and motions of the earth. Our meetings on the Sabbath have generally been very full. I have preached every Sabbath through the year; the results are very encouraging. Our Sabbath school also has been attended with very happy results, as also a meeting for religious inquiry and instruction held every Friday afternoon.

The farming department has been well filled by Sharwun, who was appointed last fall. I think so much satisfaction has not been given by any previous farmer. The season has been, on the whole, good; the crops of the Indian fields are fine; considerable more corn and potatoes are raised than will be necessary for consumption. On the whole, the advance of the past year has been decidedly good. How the increase of white settlers at the bay will affect the Indians, remains to be determined. If they can bear the contact, and resist

the evil influences, it will doubtless be beneficial. This is to be hoped for, while the contrary is much to be feared and guarded against.

I am your humble and obedient servant,

GEO. N. SMITH.

H. C. GILBERT, Esq.

No. 9.

FLINT, MICHIGAN, *October* 24, 1854.

SIR: I herewith submit to you my annual report of the missions under my care.

These missions embrace the Indians known as the Chippewas of Saginaw, and are located at different points on the Saginaw bay and the tributaries of Saginaw.

I am authorized to report commendable improvement at all the stations, especially those most removed from contact with the whites. Those most employed in farming succeed best. Those on the bay and immediate vicinity, where they are employed in the fisheries and in lumbering, do not succeed so well. The true policy in civilizing the Indians is to encourage them in agricultural and mechanic pursuits; attach them to the soil by giving them titles to the land; individually interest them in rearing domestic animals, and in the cultivation of fruit-trees. Most of the bands that have turned their attention to farming have corn enough to supply them, and one in Lapeer county have raised wheat enough for their bread, and have sown a much greater quantity this fall.

They begin to feel seriously the want of more land—not for hunting, but for farming purposes. They need more working oxen and agricultural implements. They look to your department for these last, because they have been in the habit of receiving supplies from this source. If the department can aid in procuring for them a tract of land, (as suggested in a former report,) it would confer a lasting benefit upon this feeble remnant of a once powerful, but now helpless and dependent people. I have no doubt but you will be disposed to do what can be done in this respect; but it must be done soon. Not that we suppose they will soon be extinct, but the land in this region is passing rapidly into hands of individuals, and there will be none left for the government to bestow. I would suggest that your department do this; aid by its influence to induce the proper authorities to withhold from sale a tract of land that may be selected, until the Indians, by the sale of their present lands, or by the aid of their friends, (for they are not friendless,) shall be able to purchase it in sufficient quantities to make each family a comfortable home and farm. The former suggestion of your department is greatly to be preferred. I see no hope of its accomplishment, from the fact that it will require legislative enactment, and other and weightier matters engross their time. This last may be effected through the executive, without delay.

The great bane of the Indian, intoxicating liquors, has had more serious effects upon them the past year than any former year in the history of the mission, from the fact that the laws of Michigan prohibiting its sale are in such a state of uncertainty that they cannot be enforced. There are always some at our settlements that cannot be restrained when they can have access to it. We hope this is temporary.

We have had during the past year in successful operation six day schools. The number of scholars in attendance is about two hundred and twenty. The students make commendable improvement in all the branches commonly taught in such schools. Our school-books are all in the English language, and are such as are used in the common schools in this State. Our policy is to employ men of families to reside among them as teachers. (These are distinct from the missionaries, who travel at large and preach.) Sometimes we cannot do this, for the want of means or otherwise, and have to employ persons transiently. The usual amount paid to a teacher is three hundred dollars, and house and garden furnished. Men have to do this work at a great sacrifice. We should have two additional schools put in operation this fall, but could not obtain the means.

A serious drawback to the more rapid advancement of these people in civilization, is the want of any organized and successful method of improving the females. The young men are instructed in the arts of civilized life; but, as soon as they are married, they return to their former mode of life. To do this would require a distinct department of missionary labor.

Yours,

GEO. SMITH,
Superintendent Flint Indian Missions.

Hon. H. C. GILBERT.

No. 10.

NORTHERN SUPERINTENDENCY,
Milwaukie, September 28, 1854.

SIR: In compliance to the regulations of the Indian department, I submit my annual report. Of the Indian tribes at present under the superintendence of this office, the Oneidas and Brothertons require less attention than the others. The Oneidas live on their reserve near Green Bay mostly, and, with good success, are engaged in farming. Their number is increasing by the immigration of their brethren from the State of New York. The high price of pine lumber and shingles threatened to induce many of them to neglect their farming improvements, and to go to work in their "pineries," getting out pine and shingles, by which business they will come in contact with influences less beneficial; but some of their prominent men are earnestly opposed to so much lumbering being done by their people; and it is to be hoped, that, by the refusal of the Secretary of the Interior to sanction the erection on the reserve of another saw-mill, the position taken

by those chiefs will be strengthened, and that their counsels will prevail.

In compliance with the "act for the relief of the Brotherton Indians in the Territory of Wisconsin," approved March 3, 1839, the township of land constituting the reserve of those Indians was subdivided in lots of convenient size, and allotted among the members of the tribe, and they became citizens of the United States.

Passing through their township on my visits to Stockbridge, I noticed that their farms are in good order, and that many white men have bought lots and settled among them, to which there could be no objection, as the township can well sustain, in addition to the Indians, an agricultural population much larger. The Brothertons are exercising all the rights of citizenship; and some of them have been and are now filling various county and other offices with credit to themselves. I have heard none of them regret the action of Congress and its consequence. Their township is subdivided, without reference to the Indian or white population, into four school districts, which are drawing their quota from the State school fund; and, since a few years, no moneys have been expended by the United States for their benefit; but as, under the proviso to the 7th section of the above mentioned act of March 3, 1839, the Brothertons seem to be entitled to their proportion of the $1,500, (appropriated annually for educational purposes, under the 5th article of the treaty of Butte des Morts, concluded August 11, 1827,) arrangements are now made to expend such money at Brotherton in the employment of teachers, at such times when the funds derived from taxation and the State school fund will be exhausted.

Four years after the passage of the "act for the relief of the Brotherton Indians," Congress passed an act containing literally the same provisions, "for the relief of the Stockbridge Indians," living in the township north of the Brothertons, the consequences of which, and of latter ill-advised legislation on the part of Congress, were most disastrous to those whom it was intended to benefit. The Stockbridges seem to consist of the remnants of the Muhikennek tribe, with accessions, by adoption, by purchase of interests in their lands, or otherwise, of remnants of the Narragansett, Pequot, Penobscot, and Delaware tribes or bands of Indians, an admixture of some white and some African blood, and of some persons who seem to be of pure European and others of pure African extraction. Their present number is about three hundred and sixty. They derive their name from the town of Stockbridge, Massachusetts, where they were taught Christianity and the arts of civilization. There seems to have been prevailing among them a disposition to adopt into their tribe other Indians and others, and at times, again, a gross neglect and disregard of rights acquired by adoption; and to the factious spirit ruling amongst them, more than to their not being prepared to exercise all the rights of citizenship, must be ascribed the total failure of the experiment which had been successful in the case of the Brothertons.

The law of March 3, 1843, had been accepted in fact by all the Indians by exercising some of the privileges conferred by it, particularly that of selling and conveying land, and had been fully carried out,

except as to the issuing of the patents to the allottees, when at the instance of a number of them, who claim to have always been opposed to this law, an act was passed (approved August 6, 1846) repealing the act of 1843, and making again Indians of the Stockbridges, but without any provision being made for the rights of innocent purchasers of lots of land, or for obtaining a recession of the jurisdiction of the Territory of Wisconsin, which by the act of 1843 had been extended over the town of Stockbridge, and had been exercised by the collection of taxes and in every other respect. At first it was to be feared that serious conflicts would occur between the authorities and the part of the Indians who re-organized their tribal organization, refused to pay taxes, and called the Oneidas to their assistance. The act of August 6, 1846, failed to give relief to either of the three parties existing at Stockbridge—the Indians belonging to the tribal organization, those Indians who do not belong to it, called Citizen party, though none of them had enrolled their names as citizens in the manner prescribed by the same law, and the white settlers, who had bought lands from the Indians. To cure its "impracticabilities" a treaty was entered into by commissioners of the United States with the tribal organization of Stockbridges on the 24th of November, 1848, by which nearly half of the lots of land in the township were recommended to be patented to Indians of the Citizen party and white men named in a schedule, and the remainder of the township was sold to the government (for $51,504 85,) to be brought into market at the appraised value, and the Stockbridges belonging to the tribal organization stipulated to remove *west* of the Mississippi. This treaty was amended by the Senate, giving the Indians seventy-two sections of land in Minnesota, and $25,000 to wipe out certain claims of the Stockbridges and Munsees, and was carried out as to the payments due at the time; but the removal of the Indians was delayed by the government not succeeding, until in 1852, in purchasing lands of the Sioux.

When the lands in Minnesota were put at their disposal, these Stockbridges set up a claim against the government for not removing them sooner; refused to remove, and applied for the township of Stockbridge to be ceded to them; which proposition was rejected, but a location offered to them in Wisconsin, near the Menomonee and Oneida reservations, if they should prefer it to the location in Minnesota. In the mean time the Stockbridges, who were parties to the treaty of 1848, have squandered the moneys paid to them under that treaty, and by the State of New York, and the others have sold almost all their lots of land, and both are now poor and destitute. A white population of nearly three times the number of the Indians are living interspersed with them on lands bought from the Indians, or on land sold in 1848 to the government; and many of the latter, after buying out the Indians' right of temporary occupancy, have settled on the improved lots, expecting to buy them when they will be brought into market. The township is governed by supervisors, justices of the peace, and other township officers, while the Indian organization ("the nation") have their sachem and councillors; and the Indians contend, whenever it is their interest, that the courts and other author-

ities of the State have no jurisdiction over them. Tax titles have accrued on many lots, even on those now held by the government, for taxes levied under the authority of the Territory, and the confused state of affairs existing is probably without a parallel anywhere. A very laborious investigation of these affairs, and of each and every case, is now being made, and I trust will enable the government to do justice to all parties. The so-called Citizen party and a number of the so-called Indian party of the Stockbridges are anxious to remove, and I hope that all of them will be enabled to resume their agricultural pursuits, and to live in peace and harmony, by settling them in some proper new location, together with the Munsees of New York, whose rights to lands in common with the Stockbridges have been entirely neglected for many years.

The Menomonees have been located permanently, by the treaty concluded with them on the 12th of May last, on twelve townships of land on the Upper Wolf river. The large claim made by them against the government has been extinguished by stipulating for annuities for fifteen years, beginning in 1867, when the annuities under the treaty of 1848 expire, and by most liberally providing for means to assist them in establishing themselves as farmers, and not to rely any more on the chase for their subsistence. All proper means have been used, and I trust will continue to be used, to impress upon their mind the necessity of availing themselves of the facilities offered to them to improve; and from the results which they have produced this season, with very limited means of farming, the hope is to be entertained that with proper efforts they will be prevailed upon to become civilized. The Menomonee is generally strong and well-built, not inexpert in the use of the axe, and acquires with little difficulty the use of other agricultural and mechanical instruments. He is of a mild, good disposition, and inclined to appreciate the efforts of the officer who works for his improvement, and reproaches him for his faults and vices. But a lack of firmness and perseverance makes it necessary that he should be looked after frequently, and that his being exposed to deteriorating influences should be prohibited entirely, or as much as possible. This is not true of all the Menomonees, as a number are already good farmers and capable of managing their own affairs; and, again, some are too lazy and worthless, almost beyond the hope of improvement; but it will be found true as to the great majority.

Until last year the Chippewa language was taught in their schools as much or more than the English; but as it was thought of first importance that they should study the English more thoroughly, the Chippewa has been discontinued. The youth acquire easily a knowledge of the English, but are somewhat bashful to speak it readily.

Many of the Menomonees are temperate, but have not sufficient control over the others to prevent them from using whiskey when it is within their reach.

Prosecutions for selling liquor to Indians, in the courts of the counties in the neighborhood of their settlements, have seldom been of any avail; but evidence is now being collected, to be brought before the United States circuit court, which I believe will lead to the punishment of the culprits.

In erecting their public buildings, many of the young men will be employed to do the rough carpenter and other work, to make shingles, &c.; and with proper persons to teach them how to work, and to set them a good example, they will soon learn the most necessary trades and farming.

As far as I have been able to collect data in relation to the decrease of the number of Menomonees, it appears that the decrease since twenty years is to be accounted for by the ravages of the small-pox in 1838, of the cholera in 1847, (which latter was superinduced by misery and starvation,) by men being killed in drunken rows, and by the fever, which, from time to time, commonly in the winter, has been raging amongst them, being clearly the consequence of want of provisions and other necessaries; which was not alone their fault, as, since the first attempt was made to buy them out—which afterwards resulted in the treaty of 1848—until the present year, their affairs have been such as not to encourage any improvements.

It will be admitted that these causes of decrease of their number can be avoided to a great extent; and as they raise as many and more healthy children than most of the white population of this country, it is to be hoped that they will not dwindle down any more.

After much reflection as to the probability of success of the attempt to civilize them, which is now being commenced, I have come to the conclusion that, if it fails, it will fail not because these Indians are not capable of improvement, but because the government will not succeed, during the series of years which will be required to educate the next generation, to find the proper persons to carry out its benevolent objects.

Many of the persons who live much with the Indians, and some of whom are employed in different capacities by the Indian department, on account of the knowledge of their language, participate in the common talk and belief that these attempts to civilize Indians are idle and ridiculous. Such persons will be but imperfect instruments to carry out the views of the government, and, if practicable, men ought to take their places who will employ all their energy in improving the Indian, by teaching him and by exercising a moral influence over him. All of which is respectfully submitted.

Very respectfully, your most obedient servant,

FRANCIS HUEBSCHMAN,
Superintendent Northern Superintendency.

HON. GEO. W. MANYPENNY,
Commissioner Indian Affairs, Washington City.

No. 11.

GREEN BAY, *September*, 1854.

SIR: Since my last annual report, things relating to the different tribes of Indians within this sub-agency have remained very much the same as reported at that time.

The tribal affairs of the Stockbridges being now in a course of adjustment, it is hoped the difficulties which have so long retarded their prosperity will soon be settled. During years of suspense, they have made but little, if any, improvement in their condition. They are, however, a civilized people, making agriculture their business and sole dependence for a livelihood; and as soon as they can be permanently located upon lands of their own, they will undoubtedly become good and independent farmers. Their school, still under the charge of Mr. Slingerland, has been kept open most of the year, with an increased attendance of scholars. No report has been received.

The Oneidas are steadily and quietly progressing in their agricultural pursuits. I have visited them several times, and find them happy and contented. They have paid more attention to farming during the past season than for several years before, and their labor has been abundantly rewarded, having raised wheat, corn, peas, oats, potatoes, and barley, and garden vegetables sufficient to supply all their wants. Their schools have been kept open during the entire year, with increased interest and benefit, the average number of scholars being much larger than at any former period. The English language is taught, and the instruction is confined to those branches which will be most useful to the Indians in their intercourse with the whites.

The Menomonees, since the ratification of the late supplementary treaty, have felt much encouraged, and are now making permanent selections for their dwellings and farms. During the past season they have raised a great deal of corn and potatoes, some wheat, oats, and peas, and a large supply of garden vegetables. A few years of judicious management of their funds, and of the right kind of influence, will make them an independent and happy people. They have an abundance of good farming land, extensive forest of sugar-maple, and natural meadows, much more than sufficient to supply all their stock for years to come. Wolf river traverses their country from north to south, which, with its branches and numerous springs and small lakes, affords a sufficient supply of water in all directions, and at all seasons of the year, for all farming purposes. They need a number of lumber-wagons, and a much larger quantity of all kinds of farming implements. The seed furnished last spring out of money placed in my hands for the purpose, was a timely aid, and now the industrious ones are rejoicing over a plentiful supply of vegetables. The provisions furnished in March last, and again in June, had the effect to keep the men at home just at the time when their labor was most needed on their farms. But for this timely supply, they must have been driven, as usual, to their hunting-grounds for necessary food; and these supplies of provisions will have to be continued until such time as their farms can be made to produce enough to satisfy their wants.

For information in regard to the schools, I will refer to the reports of the teachers.

The goods and materials furnished by you to the female teacher, to be distributed to those of the girls and young women of the tribe who would endeavor to learn how to knit and make up their own clothing,

have been of great benefit, and the plan has had an excellent effect; and could it be continued, would prove to be of incalculable value in leading the way to successful civilization.

The teachers have all performed their duties well; and the blacksmiths have been kept constantly at work, so that the iron and steel, of which there was a large surplus on hand at my last report, is now entirely worked up, and the demand for farming and gardening implements is now so great that I fear the fund for that purpose under present stipulations will be inadequate for the coming year.

Very respectfully, your obedient servant,

JOHN V. SUYDAM, *Sub-Agent.*

FRANCIS HUEBSCHMAN, Esq.,
Superintendent Indian Affairs.

No. 12.

MENOMONEE PAY GROUND, *August* 30, 1854.

SIR: As the leading object of this annual report is to exhibit the state and prospects of the Menomonee female school under my charge, I am happy to inform you that the number of scholars attending has been increasing, as will be seen by recurring to the monthly registers, which in July last numbered fifty-two. I have the consolation to say that they generally give satisfaction by their compliance with the school regulations, and by their perseverance in learning the English language, which I must say, and no doubt you are aware, is a great and tedious task to themselves and teacher, for they must learn and then be made to understand their lessons. However, they embrace very cheerfully the opportunity offered them to improve themselves; and this willingness, respected sir, furnishes the happiest evidence that God is blessing our labors among these poor people.

The course of instruction.

1st class—orthography, reading, writing, arithmetic, geography, plain and fancy needle-work, and knitting. 2d class—spelling, reading, writing, plain sewing, and knitting. 3d class—spelling, reading, and writing on slate, plain sewing, and knitting. 4th class—twelve in three letters, eleven in alphabet, plain sewing, and knitting. I must here remark that all the pupils of the first class leave school this term; three of them being given in marriage—two others for other causes.

Books used in school.

McGuffy's Eclectic Third Reader; Sanders's School Reader—First, Second, and Third Book; Sanders's Spelling Book; Pictorial Primer, by the same; Pictorial Spelling Book, by Bently; Smith's First Book in Geography, and Parley's New Geography; Smith's Quarto Geog-

raphy; Ray's Arithmetic, part second; and Ray's Part First for Little Learners.

The school this year having been provided with sewing and knitting materials—furnished by the superintendent and yourself—I have the pleasure to say that the plan is a most important one, and the advantages which it is calculated to impart greater, indeed, than might at first appear. The greater portion of the Indian females are given in marriage very young. How important, then, will it not be that these girls should early imbibe habits of industry; and if ever mothers of families, they will, I hope, transfer it as a legacy to their children.

I will here mention the number of pieces of garments made by the scholars and externs. Female garments, thirty-four; men's, two; stockings, two pairs; socks, eight pairs; socks commenced, eighteen pairs; and those learning the knitting stitches, sixteen. Last spring four of the girls were taught to make soap.

I am, with profound respect, and the highest esteem, &c.,

ROSALIE DOUSMAN,
Teacher of Female School.

J. V. SUYDAM, *Indian Sub-Agent.*

No. 13.

MENOMONEE PAY GROUND,
September 1, 1854.

SIR: Being apprized that you are now familiar with the general features and character of the Menomonee school from previous reports, I will simply make a brief statement of its present standing.

There is much desire manifested by the young Menomonees to attend school and to learn; but owing to the roving life that they have been accustomed to live, some of them are irregular in attendance at school. However, this trait in their character will be much obviated when they are permanently settled, and induced to cultivate the soil, which many of them now prefer to the chase, which so frequently fails to supply their necessary wants. There having been but little done in agriculture, is attributable to their recent removal here, and uncertainty of remaining, and the want of sufficient cattle and implements to clear up and cultivate the soil. However, mostly all have planted a small piece of land in corn and potatoes, which looks very promising.

I observe there is sufficient natural ability in the Menomonee to learn; but the want of a knowledge of the language in which they are taught, is an impediment to their progress beyond a certain limit, for they can acquire a knowledge of the alphabet and pronunciation of words with facility. I am pleased to say that my pupils acquire the use of the English language very promptly. A number can now converse some in English. The Menomonees are inclined to progress and imitate their white neighbors, both in their virtues and vices. If they can be induced to refrain from one vice most prevalent among them (that is, the use of whiskey,) I think there is much to encourage

the belief that they will become in time respectable citizens of our land. They are mild and peaceable in disposition and hospitable to the whites.

The number of male children that have attended school within the past ten months is seventy-one; average number that have attended daily, twenty-five. The school has gradually increased in number since last November. Number that can read with a degree of ease plain prose, five; number that can read words of one and two syllables, ten; number that can read words of one syllable, seven; number that have learned the alphabet and are now studying their "abs," thirty; number that now study the alphabet, nineteen; number that have advanced through the simple rules of arithmetic, six; number that write, ten; number that can write a legible hand, six; mostly all can count in English.

Your obedient servant,

JOHN WILEY, *Teacher.*

J. V. SUYDAM,
Indian Sub-Agent.

No. 14.

EXECUTIVE OFFICE, MINNESOTA SUPERINTENDENCY,
Saint Paul, September 30, 1854.

SIR: I have the honor to communicate the condition and operation of Indian affairs in this Territory during the past year. Nothing of an unusual character has occurred among the tribes within its limits, nor between them and the general government. It seems to me that a report of this kind should be confined properly to a history of their advance towards civilization, and to such thoughts and suggestions as the superintendent may, from his closer proximity and experience, and therefore greater accuracy of information, be better enabled to afford than the heads of the Indian department, at Washington.

The state of the finances and Indian dues, as well as the rules prescribed for the government of subordinates, are more familiar to the Indian bureau than they are, or reasonably can be, here. Then, this report shall be confined to the past year's history; and, first, of the

SIOUX.

These Indians have been removed to their reservation, and are gradually settling down in the vicinity of their agency, which is near the mouth of Red Wood, and at a point about equidistant from Fort Ridgley and the mouth of the Red Wood river. During the last three or four months their farming and building operations have been prosecuted with more than common vigor and success; and I am gratified in being able to state, that at present the prospect of civilizing them is decidedly good. Large farms have been fenced, ploughed, and planted, and will this season yield handsome crops.

Farmers' houses, blacksmiths' shops, warehouse, interpreters' house, and others, have been erected, and the work is progressing still, as rapidly as it is possible in that remote region. Some delay has occurred, owing to the low stage of water the past summer; and of course, but for that delay, these farming and building operations would have been far ahead of what they are.

Major Murphy, the agent, and Messrs. Prestcott and Robertson, have labored faithfully and incessantly; and it is pleasant to write that all the traders at this agency, and among the Sioux generally, have aided, to the extent of their ability, in keeping the Indians at home, and in encouraging them to devote themselves to agricultural pursuits, as the means best adapted for their happiness and prosperity.

I have urged upon the Indians, in all my counsels and advice, to abstain from running in debt, and the majority of the traders among them have done likewise. Therefore but few, if any, band or tribal debts have been incurred. And here, in my judgment, is the starting-point for the effort to civilize Indians. The policy of paying Indians money annuities must cease to be pursued, before a sure foundation for their future civilization can or will be laid. Every dollar paid them in money is, to that extent, a retrograde in the cause of their Christianization and civilization. It is rarely, if ever, spent for anything conducive to self-reliance, labor, education, or any agricultural or mechanical employment. Every cent due them by treaty should be expended for goods, provisions, guns, powder, shot, education, mills, and agricultural purposes.

Such change of policy may, and in all probability will, be opposed by some of their traders. These may say that they give in exchange for the Indian money, flour, pork, blankets, powder and shot, and that, too, when they have exhausted the supplies of the government, and are in a naked and starving condition. True; but it cannot be denied that the same amount of money which is paid by the Indians to these traders, if expended in New York and St. Louis, would furnish a greater quantity of these articles by fifty or one hundred per cent. Thus it is conclusively shown that the motive of the trader is not always the Indian's advantage, but his own benefit and interest. Were this course pursued, conflicts, now of so frequent occurrence between the government and this class of men in reference to debts and Indian liabilities, would be entirely done away with. Besides, there is no fact more clearly established than that the traders—among whom are many highly respectable men, who speak their language—control them for good or for evil, in favor of or against the objects and views of the government and its agents. My predecessor, Governor Ramsay, alluding to this in his annual report dated 20th October, 1852, says: "Indians are to a great extent under the immediate influence of their traders; and the counsel given by these is generally supposed to be dictated somewhat by a view to private advantage. The government should deal liberally and kindly with her Indian wards; but she should not place herself in a position where her purposes are liable to be thwarted by the selfishness and avarice of traders, and the caprice and ignorance of savages." And in these sentiments I fully concur. Yet it is but natural to expect such action from men thus

engaged in trade and commerce. I think that most men, in a similar position, would likely be governed by the same motives, and act accordingly. But when the government has to treat and deal with savages, every obstacle should be removed in the way of accomplishing the great end of their civilization. If they could understand our institutions and laws, and be made to comprehend, feel, and act up to the force of reason, the influence of the traders would then be no serious impediment.

Another serious drawback to the proper advancement of the Indian, resulting from the payment of money annuities, is, that they are thereby afforded opportunity for the purchase of liquor. This they will get where they can, when they have money, and drink until they are drunk. While they have money it will be smuggled into the country, and, if need be, they will go one hundred miles to secure it. They do get it, and will continue to do so just as long as the government gives them money.

An Indian neither thinks nor cares for the future; he sacrifices everything for the present. He no sooner handles his money at a payment, than he seeks for speedy opportunity to gratify his eager thirst for gew-gaws, paint, beads, ear-rings, ribbons, whiskey, and horses. He hardly ever thinks of purchasing an article of utility, or even one of necessity, until he has satisfied his savage vanity. And up to this hour advice and counsel for a contrary conduct has been utterly fruitless. They will listen and assent to the truth and propriety of your words; but when away from your presence, they fall immediately into their old native habits and customs. There are exceptions, but they are rare.

The Sioux are now beginning to labor and cultivate the soil. I have directed that they be paid like white laborers when they do any work. This will lay, I have good reason for believing, the foundation for manual-labor shools, which should be commenced as soon as possible.

The Sioux are better contented than they ever have been before during my official correspondence with them. They have at times wandered back to the neighborhood of their old hunting-grounds, as might have been expected. They come into the settlements to gather wild rice and cranberries, but they are now all returning to their agency tolerably well supplied with rice. I think this will be the last season that they will ever again make such visits. It annoys the white settlers to have them near or about them. They alarm the women and children, and steal their corn, potatoes, melons, and pumpkins, and kill and eat, when hungry, their cattle and hogs. True, this is not always the case; yet the complaints made to me by good citizens are satisfactory that it is true, at least, to a certain extent. Heretofore I have been forbidden, under a decision of the Indian department at Washington, to either pay, or allow to be paid, any claim of our people for damages against Indians. It has caused much complaint among the settlers. By late instructions from the Indian bureau, I learn what is both gratifying to the people of Minnesota and myself, that payment can be enforced for such depredations as are above stated. I would advise it as a true and humane policy, that the

Indians be made to pay, and promptly, for their depredations on the property of the settlers. If it be not done, the whites will, as some of the best citizens have already threatened to do, protect themselves. In some instances, good citizens have had one of an only yoke of oxen killed and devoured by roaming bands, and been deprived of their means of making a crop; for, in general, our frontiersmen are poor and unable to replace such a loss in time sufficient to save themselves from a resulting still greater loss. In another case, they take all the settler's potatoes; which, it must be granted, is to him serious damage. He cannot make up his loss that season.

When the Indians know that they are to be made to pay for all damage done private property, surely and promptly, and without waiting until months and years have passed by, they will cease their depredations, and the settler will be given security for his property.

It may be said that the Indian committing such offence may be prosecuted, convicted, and punished by fine and imprisonment; but that does not restore to the citizen his property or its value, and in two-thirds of the cases the particular depredating Indian is not to be found, or if found, identified. It will, if adopted, in the end prove a blessing to the Indian, and prevent the citizen seeking satisfaction by force, which perhaps would, in some evil day, result in an Indian war.

WINNEBAGOES.

Of the Winnebagoes I need not speak particularly, as their agent is quite as competent as I am, and perhaps more so, to give accurately their condition and progress during the past year.

This tribe seems unhappy and discontented, excepting those permanently remaining at Long Prairie with their agent. These latter bands have cultivated a large tract of land, and it has yielded them an abundant crop of wheat, potatoes, corn, rutabagas, &c., &c. Many reside in neatly-built houses, eat with knives and forks, sleep upon good beds, have carpets upon their floors, send their children to school, and toil regularly, like the best of white settlers. This is owing much to the industry and moral example of agent Fletcher.

Since my last report, the Senate of the United States have ratified the treaty made with this tribe in 1853, by agent Fletcher and myself, with amendments, giving them a home on the main south branch of Crow river, or on the Sioux reservation upon the Minnesota river. Whether the amendments will meet with their concurrence or not, I cannot say, because, as yet, I have not submitted them to their consideration. The interesting report of their agent, and that of the different employés, teachers, &c., will more fully advise you of all the details of that agency. Their school has been well and faithfully conducted, and I have great satisfaction in commending the Rev. Mr. De Vivaldi for his untiring attention to the progress and welfare of the Indians. Unfortunately, some of this tribe roam to and fro between their old homes in Iowa and Wisconsin, and their present location; and it will be necessary to adopt some decisive measures on the part of the government, to compel them to remain on their reserve.

I have received, again and again, complaints from the citizens of the States of Iowa and Wisconsin, that these roaming bands steal their crops and other property, of the truth of which I have but little doubt; and in my judgment, a small appropriation should be made to remove them to their proper home in this Territory.

During the past year, some ill feeling has been engendered between the Winnebagoes and Chippewas; but I am glad to say it has been quieted. The old feud between the Chippewas and Sioux has been the theme of every report from this superintendency since the organization of the Territory; and I regret to say that they are as far from peaceful relations to-day, as they were ten or twenty years ago. So deep is their hatred for each other, that any peace that can, or at least has been attempted to be made between them, only ends in treachery on one side or the other, or more likely by both.

While the government kept a company of dragoons in the Territory, that could be used promptly in intercepting, and sometimes chastising them, comparative peace was maintained; but the company of dragoons had not left Fort Snelling two weeks, before a war party of the Sioux went to the very door of the Chippewa agency and killed and scalped three or four Chippewas. Then in turn the Chippewas marched a war party to the Sioux agency, and commenced an attack; but their caution this time was not equal to their thirst for blood, and they commenced the attack within sight of Fort Ridgley, not knowing, as they said, that they were near the fort, until they heard the drums at tattoo, so that some half dozen of the Chippewas were captured and confined by the troops, until within a short time since, when they were discharged and sent home, with distinct pledges not to return on a war party again.

These acts of barbarism and indiscriminate slaughter of women and children can only be checked by keeping a company of dragoons stationed in the Territory, and the government giving them orders to capture and punish any war party found on or off ceded land. Indians who draw annuities can be thus dealt with, without the least danger of a collision, or producing any serious difficulties whatever. The Indians know that we cannot pursue and capture them with infantry, and they laugh at our threats; but they dread the dragoons greatly, and will be very cautious how they go to war, when they know that they are liable to be captured by them.

I have taken and placed in confinement some that I have supposed, and was informed, were the leaders of these war parties, but was ultimately compelled to discharge them, because the laws did not authorize any punishment; and if they did, I could not catch them in the act, and consequently had no proof to convict them. It is necessary to adopt some means by which the savage slaughter of women and children shall cease. While they are on the war-path, they steal and otherwise forcibly take the hogs, cattle, corn, potatoes, and other property of our citizens, and otherwise alarm the new settlers, who are not accustomed to their presence or habits. In this connexion I should probably remark that they not unfrequently, in their forays upon each other, kill half-bloods, who have adopted our manners, habits and customs, and are, by our laws, citizens. Where one instance of this kind

occurred, I used all the means in my power to get hold of the guilty one, but utterly in vain. Lately I have heard it rumored, and indeed stated through the press, that they killed the wife of the Rev. Mr. Spencer, a missionary at Pembina, and later information leaves no doubt of the fact. The perpetrators of this foul deed are said to be Yankton Sioux, from the plains—not annuity Indians, and consequently out of my reach and control; yet they should not escape the punishment they so justly deserve., I therefore recommend that one of two things be done by the government, to put an end to this savage slaughter among themselves—either to send dragoons here, and pursue, capture, and punish every war party, either Chippewa or Sioux, or peremptorily stop all annuities until they make a treaty of peace, by and through the government, with the pledge that the first party that broke it should have their annuities suspended for one year. This policy might commence now, at the pay table, by suspending the annuity of every one known positively to have been in a war party which took a scalp, or otherwise killed an adversary. I am thoroughly satisfied that one company of dragoons will carry out to the letter this policy, and in my judgment it will be the means of putting a final end to this inhuman and savage tribal war. It is due the citizens of this rapidly growing section of the Union, that the government arm should protect them, and that promptly, from the consequent danger and depredations committed while they are on their war-path.

It is utterly useless to advise them to be peaceable: they will tell you that our government pledged itself to protect them by treaty stipulation; and they do not do it, "and they will protect themselves."

When a Sioux or Chippewa is killed or scalped by his enemy, the public mind naturally and properly looks to the officers of the Indian department to stop or punish them; but all thinking persons know that we might as well set infantry or artillery to running down prairie wolves, as to pursue Indians across the prairies, or among the thickets of under-brush in this Territory; and therefore, until the government shall see fit to send us a dragoon company for such purposes, it is utterly useless for our people to complain, or expect an end to be put to these acts of barbarism. The head chiefs are generally opposed to letting their young men go to war, but they cannot control their soldiers; in fact the soldiers almost always control the chiefs, and they will even put a chief's life in danger if he interpose against their will and designs. If a Chippewa kills a Sioux, or a Sioux kills a Chippewa, who has a wife or wives, or a sister, they black their faces, dishevel their hair, or cut or lacerate their bodies and limbs, and night after night cry, and wail and weep, in the most hideous and sorrowful manner, until they arouse the feelings of revenge of the young warriors, and get them to revenge the death of their murdered husbands or brother. Then they prepare their weapons quietly, and off they go to find the enemy, and their chiefs only risk their lives to attempt to stop them. In some instances their traders find it out, and by giving them presents perhaps prevail upon them to turn back; but generally they manage to conceal their designs by telling some falsehood to all they meet, who may chance to ask them any questions on the subject.

I cannot but again call your attention to the necessity of adopting some means for the protection of the white and half-breed citizens at Pembina. Lately they have been greatly injured by the depredations of the Sioux from the plains. They have been attacked and some half-breeds killed, and have also killed the wife of the Rev. Mr. Spencer, as I have stated above in my report. This outrage cries aloud for reparation. I have no power to bring them to justice by law, nor any military force to chastise them. The Yankton bands draw no annuities from the government; therefore they are seldom if ever seen by government agents, and they reside near three hundred miles from the Sioux agency.

If our government would establish a fort at Pembina, there would soon grow up a strong settlement of enterprising people; indeed, I have been assured that most, if not all, the citizens residing in the Selkirk settlement would remove over the line and take their residence in our territory, and renounce their allegiance to the British crown, if they were assured of their safety from the Sioux.

There are many difficulties under which our people labor at this remote point, and prominent among these are the numerous hunting parties that cross over from the British possessions, and kill almost innumerable quantities of buffalo, and carry the hides and meat to their homes. This is a great injury to these frontier people on our side of the line, who sustain themselves almost exclusively by hunting buffalo and trapping furs. Our people are powerless in preventing these trespasses on their rights; and indeed no order from myself, or any one else, can have the least effect in checking it, as this superintendency is at least five hundred miles off. Our legislature has memorialized Congress on this subject, and asked for the establishment of a fort, but as yet all in vain. If some step is not very soon taken, I very much fear we shall be forced into an Indian war on the waters of the Red River of the North, or our American settlements be compelled to abandon their country and go over on the British side, or come several hundred miles in this direction to save their lives and property.

I learn from rumor and from persons who have written from Lake Superior, that a treaty of some kind has been made with the Chippewas; of the particulars I suppose the commissioners have informed you. I have not as yet received the annual report of the Chippewa agent, owing to his absence on Lake Superior, and therefore cannot report minutely as to the condition and progress of affairs among that tribe. The burning of the agency warehouse has been fully reported upon heretofore, and therefore need not be again referred to here.

Since the Rev. Mr. Hall resigned the superintendency of the Chippewa school, I have ordered that the school property, money, and effects be turned over to the Rev. Mr. Buck, a missionary of the Episcopal church at Gull lake, and I take pleasure in saying that he is accomplishing much in civilizing these Indians. For energy of character, and a proper appreciation of Indian civilization, he cannot in my opinion be excelled. He combines in an eminent degree all the elements necessary to accomplish great good.

A portion of the Chippewa school fund could be disposed of to the

Rev. Mr. Pierce, at Crow Wing. He has labored for many years among these Indians, and a great majority of the half-breeds and some Indians belong to his church; and if a part of these funds were appropriated to his mission, it would be well and beneficially applied to the objects for which it was designed.

It gives me satisfaction to say that all those engaged in a subordinate capacity in this superintendency have been attentive and industrious, laboring at all times to carry out the general plans and policy of the government. And the same may be said of all missionaries who have been located among the different tribes and bands. The traders also have generally aided the officers of the government to carry out the laws and regulations of the Indian department, so far as I know or have been informed.

The only thing now necessary in this Territory, bearing upon Indian affairs, in addition to the recommendations heretofore and herein made, is to have increased efficiency in the execution of the plans and policy of the government in the small details of the service, which it has been, and will continue to be, my object to accomplish.

Respectfully, your obedient servant,

WILLIS A. GORMAN,

Gov. and Supt. Indian Affairs, Minnesota Territory.

HON. GEO. W. MANYPENNY,

Commissioner of Indian Affairs, Washington, D. C.

No. 15.

CHIPPEWA AGENCY, *October* 26, 1854.

SIR: I avail myself of the earliest opportunity, since my return from La Pointe, to make my annual report.

The year past has been one of unusual excitement among the Indians of this agency, owing to the frequent irruption of Sioux war parties into the Chippewa country, carrying their audacity so far as to even kill and scalp four persons in less than a half-mile from my dwelling; the bodies were still warm when I arrived at the spot. Within the year nearly one hundred Chippewas have been killed and scalped by the Sioux; most of them belonged to the Pillager bands.

I have used all the means in my power to prevent the Chippewas from retaliating, and have succeeded with the annuity Indians. The Pillager and Red Lake bands receive no annuities, and of course I can exercise but little control over them.

The only means that I know of to effectually stop annuity Indians from engaging in these war parties, is to have an arrangement made by which each tribe agrees to surrender to the civil authorities all who thus engage in war parties; the Chippewas are willing to enter into such an arrangement. Withholding annuities will not have the desired effect, as an Indian would be willing to surrender all his rights to annuities for the credit of having killed and scalped his enemy.

Notwithstanding the dryness of the past summer, the crops on the

farms have yielded well. Early in the spring I caused the land to be ploughed at the usual places, except Gull lake, which was done by the Rev. Mr. Breck, the missionary at that station. I purchased a variety of garden-seeds, and distributed them to the various bands. These seeds were received with evident joy, and all were planted. More than the usual number of Indians have been induced to plant the past season and husband their crops. Many of them have from twenty-five to two hundred bushels of potatoes and rutabagas in their cellars, or buried in the fields.

The crops raised on the farms have been oats, corn, potatoes, rutabagas, and beans. These have been distributed among the Indians, except such as are necessary for the feed of the cattle and teams belonging to the agency.

It is extremely gratifying to witness the progress of the Indians in farming. I have employed a number of them the past summer on the farm, &c., particularly during harvest.

The fences around the farm require to be rebuilt. The materials for fencing have to be drawn a long distance, and obtained in the swamps. This must be done in the winter. The money received by me of the farm fund will not meet this expense. I am not warranted in assuming this expense in the absence of instructions. There are farm funds which have been retained in Washington. I suggest to the department the propriety of remitting a portion of those funds for that purpose. The expense of breaking and fencing the farm was defrayed from the removal fund. The agricultural fund is barely sufficient to meet the demands made upon it for the support of the farm, in purchase of implements, seeds, and payment of hands; and yet it is the only fund from which to draw for lumber, nails, glass, &c., for the carpenters.

My predecessor made a contract with the Rev. Sherman Hall to establish a school at this agency. No school has been established. For the large amount of money expended, there remains as the result sixty acres of land broke and fenced, two buildings, three yoke of oxen, two cows, and some farming utensils. A few days since I incidentally learned that the contract had been vacated. The Rev. Mr. Breck has for several years had a *manual-labor school* in operation at Gull lake. This school has been supported entirely by the donations of the benevolent. Not a dollar has been donated by the government. Mr. Breck is a gentleman eminently fitted for his vocation—patient, self-denying, persevering, of high scholastic attainments, whose whole object appears to be the civilization of the Indians. Thus far his success has been very flattering, notwithstanding he has to struggle along with very limited means.

I respectfully recommend to the department to make a contract with him, giving him the whole school fund, under such restrictions as may be deemed advisable. His past success will be the warrant for the future, with his increased means.

In May last, the large warehouse at this agency was burned. The warehouse contained a large quantity of goods, retained from the previous payments, very few of which were saved. I have been enabled to ascertain that the fire was the work of an Indian, for the purpose

of plunder. He left the agency immediately, and has not since returned.

The pine lands are still owned by the Chippewas of the Mississippi. In my report of last year, I called the attention of the government to these lands.

The accessible pine lands in the possessions of the government in the Territory are very limited. The demand for the supply of pine lumber for the States bordering on the Mississippi is very large, much larger than the supply. This being the case, speculators are constantly trespassing on these lands. The Indians are very clamorous in their complaints of this matter; but the country is so large that much cannot be done towards stopping this peculation.

I respectfully suggest to the government that it would be of mutual advantage to the Indians, government, and people bordering on the Mississippi river, to purchase these lands.

Whiskey, the great bane of the Indians, continues to find its way into the Indian country. I think I have done all that in me lies to prevent its introduction. I have searched wigwams, and destroyed it, when found, by night and day. I have had men stationed at the ferry, at the cross-roads, and hidden along their trails, and have had the assistance of the troops from Fort Ripley. The evil has been in a measure stopped, but not entirely. I have had some whiskey-sellers arrested and bound over; but their influence over the Indians was such that I could not get the Indians to appear against them.

Respectfully, your obedient servant,

D. B. HERRIMAN,
Indian Agent.

His Excellency W. A. GORMAN,
Superintendent Indian Agency, St. Paul, M. T.

No. 16.

OBERLIN, *August* 7, 1854.

DEAR SIR: I have just returned from a visit to the mission stations connected with the American Missionary Association among the Chippewa Indians in Minnesota Territory, and have the honor herewith to transmit my vouchers and annual report for the year ending May 31, 1854.

Our schools, though small, are in a prosperous condition, and give promise of great usefulness.

The school at Red lake has been continued through the whole year, except a short time in the sugar-making season, when the children have a vacation.

The number of scholars registered is 16, all of whom have been boarded and kept in the mission.

The branches taught have been reading, writing, geography, and arithmetic.

Number taught writing and geography.................................. 7
Number taught arithmetic.. 6
Number taught to read and spell only.................................. 9

With two or three exceptions, these children progress as rapidly as children in civilized lands.

The boys are all required to labor before and after school. The girls are required to labor in the various branches of house and needle work. They all appear cheerful and contented, and manifest no disposition to return to the lodge. The Indians are beginning to manifest more interest than formerly in the education of their children.

Many more children might be taken if we had suitable buildings for their accommodation, and the necessary help. It seems to be the only effectual way to elevate an Indian child to take him into the bosom of the family, and treat him, as far as possible, as a child of the family. In this way only can his affections and confidence be secured, and that deep-seated prejudice against the white man, which is transmitted from parent to child, be eradicated.

Three of the scholars were hopefully converted last winter, and have been received into the church. They appear to be devoted Christians. One young woman who has for some years been a member of the school has left, having married an industrious and respectable white man.

These Indians are making some progress (though slow) in civilization. Instead of finding them starving, as in past years, I found them well supplied with food.

They have, indeed, a small surplus of corn. I was told by the missionaries that they had not heard the cry of hunger among that band for the last four years. Their crops look finely this season, and give promise of an abundant harvest.

Our mission farmer has been so occupied with other duties this season, that he was not able to plough quite as much for the Indians as usual, but they worked up their ground with hoes.

Our missionaries have, for a number of years, greatly needed a mill for grinding and sawing. They have this season erected the frame for a mill, and built a dam, and hope to have the mill in operation this fall.

The school at Cass lake has been taught 46 weeks during the year.

Number of scholars registered.. 12
Average attendance.. 6

They have seven scholars boarding in the mission; one has studied reading, writing, geography, and arithmetic, (Ray's 2d part;) two others have studied reading, spelling and writing; nine have studied only reading and spelling, and attended to some general exercises of the school.

They have made good progress in their studies, considering their circumstances. The Indians at Cass lake have made considerable improvement in their temporal condition, but have not kept pace with the Red Lake band.

Less has been accomplished at Pembina than would have been, on account of the sickness and death of one of our missionaries; but a beginning has been made.

The school has been taught six months.

Number of scholars registered.. 16
Average attendance.. 12

Branches taught—reading, spelling, and writing. The scholars have mostly made good proficiency in these branches.

The war spirit is very prevalent throughout the Chippewa country this season, and is a great hindrance to the progress of the missionary work.

Alcohol is also doing its work of destruction among the Indians of Minnesota. Many of the chiefs are anxious to have the *fire-water* kept out of their country; but still, when it is offered them, they drink it.

Very respectfully, your obedient servant,

J. P. BARDWELL,

Agent of American Missionary Association.

Hon. GEO. W. MANYPENNY,

Commissioner of Indian Affairs, Washington, D. C.

No. 17.

WINNEBAGO AGENCY, *September* 12, 1854.

SIR: In reporting the condition of the Indians and agency under my charge, I shall confine myself mainly to those subjects the regulations require to be noticed.

The number of this tribe at present residing within the limits of their own country is about 1,480; a majority of them spent the past winter in the vicinity of Crow river, where a few, owing to domestic difficulty, still remain. Some 200 are in the vicinity of Root river, in the southeast part of this Territory, where a party of them have lived for several years past. The balance of the tribe are scattered in Wisconsin, Iowa, and the neighborhood of the Missouri river.

Agent Vanderslice, in his report of September 29, 1853, says that there were 208 Winnebagoes living within the Great Nemahaw agency, and mentions that when the Commissioner was holding councils there, the "chiefs and traders tried to get permission to remain," and endeavored to impress upon him that they had a right to live there. In this statement is found one great cause of the wandering habits of these Indians. In those sections of the country where they roam and hunt, they find among the sparse population of whites but few with whom they have any intercourse; these few generally traffic with them, and from motives of interest make them welcome, and invite them to remain.

The sale of intoxicating liquors is too often a profitable part of the trade with these wandering Indians; and if, under its influence, they become troublesome and commit depredations, their agent is blamed for not keeping them at home, and censured if he does not at once, without the direction of the department or consent of the Indians, pay whatever amount of damages may be claimed.

Reasons, aside from the dissatisfaction of this tribe with their present home, on account of it not being suited to their habits, wants, and wishes, can be assigned for their discontent and disposition to roam among other tribes, and in the white settlements. In the first place,

they are, to a great extent, mixed and connected by consanguinity and affinity with other tribes. When the Winnebagoes left Iowa for their present home, a majority of their chiefs and a large proportion of their people were of mixed blood, connected with the Sac and Fox, Pottawatomie, Ottowa, Sioux, Chippewa, and Menomonee Indians, and with the whites. The fear of becoming involved in the war existing between the Sioux and Chippewas led many to seek protection and safety among their friends and relatives in Wisconsin and southwest of the Missouri river. This, together with the interchange of visits which the usage and courtesy of Indian society warrants and sanctions, will explain the reason why so many of this tribe are found living with other tribes. In the second place, the fact that these Indians have, in several treaties with the United States, sold and exchanged their country, and that they allege that in every exchange, except the last, they reluctantly gave a good country for a poorer one, will account for their disposition to wander back to their old hunting-ground. The Indian's attachment to the home of his childhood, and his reluctance to abandon to a stranger's keeping the graves of his fathers, is proverbial; still his attachment to a location depends much on its adaptation to his habits, his tastes, and his wants. Indians who have never sold their country, may live contented within their own limits; but let them sell their home, and it will be found that if some do not refuse to move, many will soon return. Many Winnebagoes have not removed from Wisconsin since the tribe relinquished their title to that country in 1837.

From the best data had, it is believed that this tribe has not, in the aggregate, increased or diminished materially for several years past. Previous to their removal to this Territory, it was ascertained that they were increasing in population; at the present time, it is believed they are diminishing. For information as to the causes which have produced this difference in their condition and prospects, I would refer to the report of their physician, Dr. F. Andrus. The individuals employed in the several departments at this agency, and continued in service, have discharged their duty in a satisfactory manner.

The school has continued in operation under the contract of January 1, 1853, between the department and the Right Rev. Joseph Cretin, bishop of St. Paul. Owing to the unsettled state of the Indians, the number of children attending the school has been small, and Bishop Cretin will consequently suffer pecuniary loss. The Very Rev. Canon Francis de Vivaldi, apostolic missionary amongst the Winnebago Indians, continues in charge of the school as superintendent, and has manifested great interest in the welfare of these Indians by his efforts in their behalf. Two Sisters of Charity have been employed as teachers, and during a part of the year an additional teacher and an interpreter have been employed. The dwelling-house occupied by the teachers was last winter destroyed by fire, by which they sustained much inconvenience and loss. A part of the school-house has since been repaired and fitted for a dwelling, and is now occupied as such by the teachers.

For more particular information in regard to the school, reference

will be had to the report of the superintendent, which report will be forwarded soon.

Mr. Lincoln, who, since the 10th of May last, has had charge of the farm at this agency, reports as follows: "Of the 500 acres of land under cultivation at this place, 200 acres have been cultivated, the present season, in wheat, which has yielded a good crop; 100 acres cultivated in oats has yielded a light crop; 133 acres cultivated in corn will yield less than an average crop; 40 acres cultivated in potatoes look very promising at present, and if not affected by the 'rot,' will yield a valuable crop; some 10 acres have been cultivated in rutabagas, beans, and garden vegetables. A large proportion of the labor in cultivating and harvesting the crop thus far, has been performed by the Indians and half-breeds."

The school field of 17 acres has been cultivated in corn, potatoes, rutabagas, beans, and garden vegetables. It has afforded me great pleasure to witness the industry exhibited in the cultivation of this field by the boys belonging to the school.

160 acres of land have been cultivated, the present season, at Watab Prairie. Mr. Foster, the blacksmith employed there, has, in addition to his other duty, had charge of this farm. But few of the Indians arrived there in time to plant; those few have made for themselves a good crop. The balance of the field, after being planted with corn, beans, potatoes, and rutabagas, was, on the arrival of the main body of the Indians, divided, as equally as practicable, among them.

With regard to the conduct of the Indians who live at this agency, it is due to them to say, that during the spring and summer past they have been quiet, more industrious than formerly, and, with but few exceptions, temperate. The Indians who live at Watab Prairie have had greater facilities for obtaining whiskey, which some of them have improved. The majority, however, claim great credit for their efforts in suppressing the whiskey traffic among them; and in view of the temptation to which they were subjected, it is admitted that they deserve credit, notwithstanding their receiving their annuity was conditional on their refraining from drinking intoxicating liquor, and their making all proper exertions to prevent its introduction and sale in their country.

The third section of the act of March 3, 1847, rigidly enforced, will do much in protecting Indians located on a frontier where a majority of their white neighbors, directly or indirectly, encourage and sustain the introduction and sale of intoxicating liquor among them; while at the same time it imposes on an agent an unpleasant duty, which is calculated to make him odious to the Indians, and to all who may be waiting for their money; and disaffected and unprincipled individuals are always found, who will not hesitate to avail themselves of any pretext to render the Indians dissatisfied with their agent and with the policy of the government.

The common practice of the Indians in selling their annuity goods, and also their horses, wagons, and other property, to traders and others living on their borders, is an evil for which there seems to be at present no remedy, as territorial laws are silent on the subject, and the trade and intercourse law obtains only in the Indian country. It

is believed that if prohibitions against buying of Indians their annuity goods, horses, farming implements, &c., and also against selling and giving them intoxicating liquor, were incorporated in the organic laws of Territories, it would have a salutary effect.

The condition and prospects of the Indian is a subject of general interest. Much has been said and written respecting the duty of the government, in providing for and protecting them. That the subject is surrounded with difficulty, all will admit. Their preservation, as a distinct race, would no doubt be better secured by isolation from the whites, while their civilization would be best advanced by a close proximity with a moral, industrious, and law-abiding community.

Very respectfully, your obedient servant,

J. E. FLETCHER,
Indian Agent.

His Excellency W. A. GORMAN,
Governor of Minnesota Territory,
and Superintendent of Indian Affairs.

No. 18.

LONG PRAIRIE, *September* 10, 1854.

SIR: In compliance with your request, I would beg leave to submit the following:

The face of the Winnebago country is slightly uneven, dotted with numerous lakes or ponds, which in a dry season (like the present) are quite circumscribed in their area; but in a wet season become almost one continuous sheet of water, covering a considerable portion of the whole country, rendering it useless for agricultural purposes, (unless perhaps for grazing.) The arable land, which is the smallest part, is a light sandy loam, raised but a few feet from the level of the surrounding waters.

The climate is exceedingly variable, varying from 50° below zero to 98° above; a variation of 50° frequently occurring within twenty-four hours.

The humidity consequent upon the topography of the country, and the remarkable sudden changes from heat to cold, and from cold to heat, are conducive to the production and development of numerous diseases.

This is shown in the unhealthiness of the inhabitants, particularly of the Indians, who are more regardless of exposure, and less protected by clothing, than the whites: to this may be added irregularity and unwholsomeness of diet.

Having been engaged professionally among these Indians, and having spent a large portion of my time during the years 1836, '37, and '38, and having resumed the post among them again in March last, I speak from personal observation when I say, that since the residence of the Indians here, there has been a great deterioration in their physical character; there is a decided and marked downward tendency in their physical constitution. They are rapidly losing all that stamina

of constitution and rigidity of muscle which are characteristic of the American savage, when removed from close proximity with the white man.

The Indians are free from none of the diseases which afflict the whites. The most common and fatal are diseases of the digestive and respiratory organs.

Scrofula, which was formerly rare among them, is now a common disease, appearing in a great variety of forms and grade of violence, from slight to the most distressing, rapid, and fatal forms of local disease; usually showing itself in transient swellings of particular parts. Commonly the lymphatic glands along the neck, and other parts, become enlarged and firm to the touch; by degrees a slow inflammation supervenes, when suppuration or schirrus is the usual result: frequently it shows itself in opththalmia, and not unfrequently ulcerations occur in the caliginous strictures. This disease, I think, is attributable to climatic influence, as it is a well-established physiological fact that a humid, variable and cold climate is particularly favorable to the development of a scrofulous diathesis, and even to the production of the disease when there is no hereditary tendency to it, particularly when aided by unwholesome and irregular diet.

A large proportion of the adult Indians die of phthisis pulmonalis, usually the acute form of the disease.

Diseases of the digestive organs are alike fatal with children, but a small per cent. of whom live to arrive at manhood. Here, again, may be seen the disposition to scrofulous development, which in almost every case of disease among children shows itself in some of its forms, when the case is at all protracted.

I will add, "as last, not least," among Indian diseases, syphilitic rheumatism, and opththalmia; the former showing itself in legs, arms, and not unfrequently the scalp. This disease has caused me more trouble than all others, being particularly difficult to treat under the most advantageous circumstances, and not to be treated with any hope of success among Indians, where nursing and diet are items not known in the sick vocabulary.

There has been, the present season, not a little suffering among the Indians, from the want of proper articles of diet for their sick and convalescent.

I would most respectfully suggest that a small amount of the surplus fund for the pay of a physician, be placed at the disposal of the physician, or with the agent, for the purpose of purchasing suitable hospital stores to be issued to the Indians when required and needed. This is much demanded, and would add much to the advantages derived from the services and medicines of the physician.

Respectfully,

F. ANDREWS, M. D., *Physician.*

Gen. J. E. FLETCHER.

No. 19.

WINNEBAGO AGENCY, *October* 26, 1854.

SIR: The want of the necessary information concerning the condition of our school during my absence in the east, has hindered me from presenting this report at an earlier date.

The Winnebago school is less numerously attended now than at any period of my superintendence; and this is owing to the unfortunate persuasions of certain individuals who call themselves the friends of the Indian. Those persons of whom I speak, whom you, sir, know very well, have used every expedient to keep the Winnebagoes from their agency. It is not my place to judge the motives from which they have thus acted, but it is certain that the immediate and necessary effect of those proceedings has been a great check to the cause of Winnebago civilization.

The average number of scholars in daily attendance during the past year may be estimated at forty-three. They have been instructed in the different branches of a plain English education, with constancy, zeal, patience, and a true devotedness, by the religious ladies known as the Sisters of Saint Joseph. Their efforts have been rewarded by the attention, the docility and progress of their pupils, who, generally speaking, have shown by their conduct that they know how to appreciate the benefit derived from having a school among them.

A part of each day was employed by the sisters in teaching the girls certain branches pertaining to housewifery, such as sewing, &c; the boys also have been employed with success in working the field called *"the school farm."* Still, cheering as this retrospect of our labors may be, my long residence among the Winnebagoes, the knowledge which during this time I have gained of the red man's mode of life, and my own meditations on the subject of Indian civilization, have convinced my mind that, unless the present system of education be radically changed, it will be useless to attempt to make good citizens out of these young Winnebagoes. Under the present system of education the Indian children are employed at school, under the eyes of their teachers, during five hours each day. For their attendance, they are supplied with clothing and provisions, and then are permitted to return to their lodges. Hence it happens that what is learned from their teachers at school is counteracted in most cases by the evil example of their older companions, who will not frequent the school, and whose character may be portrayed in few words, viz: gross superstition and an unconquerable aversion to labor. Nothing, sir, exerts a more baneful influence on the youthful mind than the bad example of adults, especially of parents. This is true with regard to the whole human family, but its truth is most sensibly perceived among these untutored sons and daughters of the prairie and the forest.

In order, therefore, to civilize the Winnebago youth, the first thing to be done, as it appears to me, is to separate entirely from the Indian parents the Indian children; and then, to accomplish this object, the following three conditions are absolutely necessary:

1. They should receive a constant, solid, and Christian education in the religion of our Saviour, in literature, and in the mechanic arts.

2. They should be trained to labor, and taught to look upon it as a duty, and not as a degradation.

3. They should be impressed with the greatest horror for vice and immorality.

The first of these conditions would eradicate their superstitions; the second would overcome that sloth and horror for labor which form so great an obstacle to their civilization; the third would bring about a great reform in their every-day life.

I have had the honor, sir, of laying all these things before his Excellency the President of the United States, and before the Secretary of the Interior. I entreated them to look with favor on my efforts for the welfare of these poor red children, and to provide me with money necessary to establish a little college for the boys, and an academy for the girls, in order that thus we might remove from the influence of bad example the rising generation of Winnebagoes whom we propose to civilize. Both the Chief Magistrate of the nation and the worthy Secretary of the Interior have kindly assured me with a promise of sympathy and support.

I have reason to hope, sir, that your affection for these poor Indians will induce you to forward my plans for their civilization.

I have the honor to be, your obedient servant,

CANON FRANCIS DE VIVALDI,
Superintendent of the Winnebago School.

Gen. J. E. FLETCHER,
U. S. Agent for the Winnebagoes.

No. 20.

SIOUX AGENCY, REDWOOD,
October 28, 1854.

SIR: I have been prevented making my annual report in proper time by being called away to St. Louis for the annuity moneys for payment to the Indians. I now take the earliest moment in my power to make this communication.

At the period of my last report I was engaged, in conjunction with yourself and others, in effecting the removal of the Medewakanton and Wahpekute Indians to this reserve; which was not accomplished until the end of the month of October. The business of counting the different bands, and distributing their annuity goods and provisions, was next completed, and then their annuity in money. The whole was not got through until the end of November, and it was the first week in December (when, in most seasons, the winter has become severe) that I returned to my home. Great complaints were made by the Indians, particularly the Sisiton and Wahpeton, of the late period of the year when the payment was made, and the consequent suffering of their women and children in returning to their distant homes

or more distant hunting-grounds. I have since heard that, notwithstanding the unusually favorable winter, they suffered severely. This is much to be deplored, and I would seriously beg that the department may take steps to remove these complaints, by an early forwarding of the whole annuity, goods, provisions, and money, in future years. It is constantly urged by the Indians, unanswerably, that the *1st July in each year is the agreed period of payment.*

The report of Mr. Prescott, superintendent of farming for the Medewakanton and Wahpekute, shows in detail the works that have been performed for them. It is not necessary for me to say further, than that these lower bands will have five hundred and twenty acres in a perfect condition, and well fenced, ready for their planting next season. At a low average of thirty bushels per acre, supposing the whole planted in corn, it is obvious a large amount of provision must be raised, and quite sufficient to prevent the complaints with which I am now continually pained. During the last season, the ploughing being new, and much of the land broken late in 1853, it was not in such order as to tempt the Indians to plant largely. Still I have no doubt they have raised sufficient to winter without suffering, particularly if their annuity provisions of this year are brought up speedily.

I have to recommend that, as to these Indians, the present arrangements be continued in the full expectation that from the year 1855 the usual supply of corn may be discontinued, and the raising of wheat commenced, so as to justify the department in authorizing me to make arrangements for building a grist-mill.

You are aware of the great scarcity of timber in this neighborhood, and the necessity of economizing its use as much as possible. I see no way of effecting this so perfectly as by erecting a steam saw-mill, which we can place at the best point for the supply of lumber, and the same power can be applied for grinding.

I repeat my conviction that schools should not be delayed. This is expressly stipulated for in the late treaty, and it requires no argument to show that the civilization of Indians cannot be begun too early in life. The half-breed families among the Indians should not be left without the opportunities for education that insure their usefulness as a connecting-link between the white and red men.

With regard to the upper Indians, the Sisiton and Wahpeton, having a reserve north of the Yellow Medicine, I must refer, principally, to the report of their farmer, A. Robertson.

The department will be aware that I could not proceed to make arrangements for the Sisiton and Wahpeton, until I received the approval of my proposed scheme of operations. In the mean time, Governor and Superintendent Gorman had despatched two ploughs and teams to the upper reserve. I had considerable difficulty in obtaining men to proceed to such a distance in the Indian country; but having, on the 1st of July, entered into contract with a farmer, I proceeded with him and thirteen men, and proper teams, to the Yellow Medicine river, to select a proper location for the Indian establishment there, this being a matter of some difficulty to determine in a country where timber is scarce, and in consequence of the order of the department that I should select a situation providing for the future build-

ing of schools and mills in the vicinity. After some time spent in exploring, I determined on a situation which, I trust, will ultimately be found very favorable, and on the 28th day of August left the farmer and his men to commence their buildings and preparations for wintering the cattle to be used in the spring.

I trust the recommendations of the farmer will meet the sanction of the department; and I hope to have early instructions, both as to the increased supply of cattle and agricultural implements, and also to commence the mill and school buildings.

My requisition for the ensuing year has already been sent to the department; so that I hope that next season we shall be enabled to meet the stipulation of the treaty which fixes the 1st of July as the period of payment. This, however, cannot be done, unless the contracts for next year are made for delivery and inspection of provisions and goods for the Medewakanton and Wahpekute at the agency, and for the Sisiton and Wahpeton at Yellow Medicine river. The experience of this year proves that the expense is much increased, as well as the supply rendered uncertain, by delivery at St. Paul, with another contract for transportation from St. Paul to this place. At the time I am now writing, one-tenth of the provisions, and only a small part of the goods, are here; and it is very probable that the whole winter will be spent in bringing them up.

The department will not fail to observe that the distance we are placed from navigation, causes much employment of the hands engaged for the conveyance of supplies of provisions and building materials. At this place we are sixty or seventy miles from Traverse des Sioux; to Yellow Medicine it is at least one hundred miles. The consequence is, that four teams from each place have been employed, and must still continue to work on the road, until the winter sets in.

I was much gratified to find that my recommendation of an extension of the term for which the Indians are to hold the reserve was thought worthy of adoption by the President; and I find much satisfaction expressed by the Indians, that they are to remain here permanently.

Notwithstanding the very stringent laws existing in this Territory, and particularly that of the last session which applies to the land purchased in 1851, a few of the Indians still continue to obtain liquor; and the natural consequence has been quarrelling and murder to a lamentable extent. The want of any sufficient restraint also admits of very frequent theft and destruction of property among themselves, particularly the killing of horses and opening deposites of food. It would appear that nothing can be done to prevent these evils, which are a continual cause of trouble to the superintendent and agent, unless the Congress of the United States can be prevailed upon to place the Indians receiving annuities under the operation of laws similar to those of the white citizens; and this is surely reasonable so far as the purchase of 1851 (which includes this reserve) extends. I am sustained in this belief by the opinions of all the persons most conversant with Indian affairs whom I have had an opportunity of consulting, as well as of some of the Indians themselves.

I had lately a very interesting conversation with the Chippewa

chief (Hole in the Day) and another chief from Lake Superior. Hole in the Day said to me that these murders, viz: the killing of war parties, could only be stopped by the same or a stronger law than that of the whites. He recommended that the bringing in a scalp should be taken as full evidence of murder, and that the murderers should be forthwith hung; but that this can only be done by a law to be first passed by the United States. He would pledge himself—and he assured me there are five hundred Chippewas of his way of thinking—that he would give up every one who returned with a scalp; and further stated that he was sure there would be much fewer deaths, for that the law would not be carried into effect ten times before all war would cease. The other chief was of precisely the same opinion, and they both urged that I should endeavor to get their views on this subject carried out.

The desire to put an end to the wars between the Indian tribes is universal, and many efforts have been, from time to time, made, under the direction of our government, to effect this object, but without accomplishing it. Such efforts have always been directed to the making treaties of peace. Such a thing is impossible; it can only be the result of the operation of law. Let the death of the murderer follow immediately on his return with a scalp, and humanity will soon cease to be shocked with the brutal details of Indian warfare. It has been the desire of new superintendents and new agents to do this, but they have always found that their power did not extend to such a mode of dealing with the offence. This power can only be given by a law of Congress; and under the strong conviction that such a power is necessary, and would be the most merciful course in the end, I would respectfully ask of the department to bring forward at the next session a law to the above effect. It will not escape notice that the 7th clause of the treaty of 1851 expressly calls for the establishment of laws to protect person and property, and this clause can only be complied with by the course I have above taken the liberty of pointing out.

I have the honor to enclose the school reports of Dr. T. S. Williamson and the Rev. S. R. Riggs, missionaries of the A. B. C. F. missions; as also the letter of Dr. Williamson in which he sends his report to me.

The able report of Dr. Daniels, who has lately been appointed physician to the Medewakanton and Wahpekute Indians, deserves particular attention. I am satisfied that a part of the Indian civilization fund cannot be better applied than in supplying the building for an hospital, as recommended by him.

In conclusion, I have to call the attention of the department to the fact that there are no government buildings at this place for the accommodation of the agent and interpreter, although they are required to reside here, and there is no council-house. I respectfully request an appropriation to enable me to erect suitable buildings, for which I have already sent in estimates.

I have the honor to be, sir, yours, very respectfully,

R. G. MURPHY, *Indian Agent.*

His Excellency Governor W. A. GORMAN,
Superintendent Indian Affairs, &c., &c.

No. 21.

MISSION STATION AT LACQUIPARLE,
September 1, 1854.

During a small portion of the year, viz: from the latter part of November, 1853, when our Indians began to return from the payment at Redwood until the third of the following March, I taught the Dahcotah day-school. For a part of this time, when the average attendance was over thirty, I had the assistance of Joseph Kawonte. As has been common in years past, some of my scholars made progress in learning to read and write their own language, while many advanced but little, owing to irregular attendance. After the smaller children were dismissed, those who had made sufficient progress remained to read a chapter in the Dacotah Scriptures, while a few young men paid some attention to arithmetic.

On the 3d of March the Dacotah school was brought to a close by the burning of the mission-house; and it has not since been resumed, owing to the want of a house, as well as other circumstances.

From the early part of October until March, Miss Lucy J. Spooner taught an English school, which, besides the white children of the station, embraced two boarding and four day scholars, who were whole or part Dacotahs. Miss Spooner is a beautiful singer, and cultivates the musical talents of her Indian scholars with much success. The Dacotahs are fond of music, as is manifested by their wild songs. Their voices are commonly good, and they only need proper training to enable them to become the best of singers.

In agriculture and other things connected with civilization, we are able also to report progress. While the great majority of the Indians at and about Lacquiparle have been satisfied to walk in the ways of their fathers, such has not been the case with all. I am glad to mention the names of three in particular, viz: Light, Grass, and His-sacred-rest, who have taken quite a step in advance towards civilization. True, as yet they have not doffed the costume of the savage, because their father has not yet given them pantaloons, they say; but during last winter, each of them cut and hauled the logs, and early in the spring they erected log-cabins, which are quite respectable and comfortable. This they did without any assistance. A board floor, alone, is wanting to make them equal to many cabins of the white settlements. These men have also, besides the regular corn crop, raised quite a quantity of potatoes this season: two of them put up over two hundred bushels each. This gives these men quite an importance in the estimation of many others. How much better it is to encourage and even assist them in raising an abundant supply of provisions for themselves, than it is to raise it for them or bring it up from the white settlements, and thus encourage them in idleness. For these Indians at Lacquiparle the government has not yet ploughed any land.

In June last, Rev. S. B. Treat, one of the secretaries of the A. B. C. F. M., visited this mission among the Dacotahs. It was then thought advisable, owing to the fact that the fire had consumed the greater part of the improvements at Lacquiparle, as well as other cir-

cumstances of a different nature, to remove the station twenty-five miles down the Minnesota river, to the neighborhood of the rapids. Here, accordingly, buildings are in progress of erection. A portable saw-mill is now on the ground, and will probably be in operation early in the winter. This movement partly originated with and is undertaken in behalf of those at Lacquiparle, and also in this region, who are desirous to make progress. The American board incur the expense of the saw-mill, partly to facilitate our operations in buildings, but chiefly to assist those who are anxious to better their condition by living in more comfortable and convenient habitations, and having their own individual fields—in a word, of making some approach to the habits and circumstances of civilized Christian men. It is hoped that this effort will not only meet with the approbation of the government and all good men, but also their cordial co-operation and assistance.

Yours, very truly,

S. R. RIGGS,
New Hope Mission Station.

Maj. R. G. MURPHY,
Indian Agent, New Dacotah Agency, Minnesota.

No. 22.

During the time embraced in this report the teacher here, Miss J. S. Williamson, has given diligent attention to teaching the Dakotahs whenever she could obtain pupils, and we have no reason to complain of the progress made, considering the time they have attended. But owing to the scarcity of food, and the consequent absence of the Indians from the neighborhood much of the time, the attendance has been much less than we hoped it would be. In the quarter ending with March there was an average of twenty-six scholars for forty days; in that ending in June, average attendance sixteen scholars for fifty days; in the present quarter twelve scholars for twenty-five days. The whole number of Dakotahs who have attended is forty-eight, of whom twenty-seven are males and twenty-one females; of these, nine males and six females can read the Holy Scriptures in their own language. The others have made more or less progress in spelling, and some of them read a little. Most of those who can read can write also. We endeavor to communicate a knowledge of the Christian religion as well as of letters, and instruction is given to the girls in domestic economy. To this end we have had one girl in our family for more than a year, and several others for shorter periods.

Some have been instructed in mental arithmetic and several in English; but they are taught chiefly in the Dakotah language, because it is the only one which they understand.

It is often said that the wild Indian must be civilized before he can be taught Christianity or letters. An experience of twenty years shows that the Dakotahs cannot be civilized except by teaching them Christianity and letters. When we commenced our labors among the

Wahpetowan, they were the poorest and said to be the most worthless of all the Sioux; making less corn and poorer hunts than either the Medewakantonwan to the east, or the Sisstonwan to the west of them. I have now before me a catalogue of sixty full-blooded Dakotah readers belonging to about forty families, which have this year planted at Lacquiparle and in this neighborhood. In these same families we have about thirty communicants, besides about ten residing elsewhere. From the information which I have received, I have no doubt these forty families have made more corn the past summer than any other forty in the Dakotah nation, and they have more potatoes than all the rest of their tribe. Several of the men have laid away sixty barrels each—others forty, others twenty, ten, five, and so on down to two or three barrels each. Several of these same individuals have mowed and put up hay, which I have not heard of any other Dakotah doing.

A knowledge of Christianity and letters is the only means which has as yet been found effectual to free the Dakotah mind from the false impression that it is the design of their Creator that they should always remain savages, and that they will perish, both as individuals and as a nation, if they attempt to live like white men. It is chiefly owing to the power of the gospel in restraining their thievish propensities, that they can raise potatoes here and at Lacquiparle, which is not done elsewhere, except in very small quantities. Our church here has thirteen Dakotah communicants, seven of whom had been members of the church at Lacquiparle, and six have been received on profession of their faith here.

We have suffered much inconvenience, ever since we have been here, from the lack of a proper school-house. We have a good frame sixteen by twenty feet, enclosed and covered, which we hope will be made comfortable before the Indians get back from the payment.

I would respectfully request of you to urge on the department the importance of getting into operation as soon as possible the manual-labor boarding-schools intended for this people, and in the mean time of setting apart a sum from their education fund for the support of such children in white families as the Dakotahs may be willing to send out of their own reservation to receive an education.

THOMAS S. WILLIAMSON.

No. 23.

PAJUTAGEE, M. T., *September* 26, 1854.

DEAR SIR: I have the honor to enclose herewith the second annual report of the school here. As you have been here and seen the fields which the Dakotahs have ploughed with their own hands, I have not thought it necessary to say much about their farming operations in said report; but perhaps you may wish more definite information than is contained therein on some points. Though the season was dry, the corn the Indians planted in the bottom yielded well. I have not at-

tempted to estimate the quantity they made in the aggregate, but several women have told me that they had two hundred strings, (about forty bushels each;) as much as their families would consume until after planting time, deducting what would be necessary for seed. I suppose this is the case with nearly or quite all the families who live in sight of the ground ploughed for them last year, as also with Wamdiokiye and the others in the neighborhood of the rapids, who attend our religious meetings, several of whom have corn to sell. The breaking was done so late that the sod did not rot; and the Indians not having the necessary facilities for pulverizing it, the corn planted on it did no good, and the potatoes did not yield more than half a crop. The latter would have yielded much better if they could have been left to grow some two or three weeks longer, but the arrival of the Siseton made it necessary to dig them when they were growing most rapidly. Simon Anangmaim has put away forty barrels; Tapeta-tanka and Gieciye, each about twenty; others less. The turnips and rutabagas which you had sowed for them appeared very well, but the arrival of the Siseton caused them to be gathered before they were half grown, and the Indians had but little good of them. Many of the Indians have requested me to urge upon you the importance of having their payments made in July, as promised in the treaty, as they wish to purchase cattle; and if they should do so after the fall payments, there is no probability of their living through the winter; but if bought in the summer, the Indians could, and some of them would, make hay for their support during the winter.

We rejoice in, and are grateful for, the interest you manifest in the improvement of this people, and in the success of your efforts to keep intoxicating liquors from their reservation. I have not heard of a single instance of intoxication among these upper Indians since your reappointment to office; and I have known of only one instance of intoxicating liquor being brought into this reservation, and then it was brought and drank by Indians belonging to the Sioux band of the Medewakantons.

You are not ignorant that the war between this people and their neighbors has been carried on more actively this year than for many years before, and you will doubtless recommend such measures as to you may seem best. To this end I have no hesitation in saying that Governor Gorman's recommendation of last year to put the Pillagers under annuities as soon as possible, is one of the first moment. If this were done, I believe the war would be stopped in a single year, with little expense to government.

Respectfully, your servant,

THOMAS S. WILLIAMSON.

Major R. G. Murphy,
Agent for Dakotahs.

No. 24.

WASHINGTON, *November* 20, 1854.

HONORABLE SIR: According to your suggestion, I will forthwith submit to you the requests, complaints, &c., that are the object of this long journey to the seat of the government.

Two years ago a petition, signed by over a hundred chiefs and great men of war, had been addressed to the President of the United States; but having received no answer whatever, they have been inclined to believe that their request had not reached the President's Cabinet. In consequence of hearing of my intention to come to Canada, a deputation of them came and besought me to come so far and to represent *viva voce*, to whomsoever it would be convenient, their griefs and demands, which are these:

1st. The ground on each side of the Red river of Minnesota being now very poor in furs, and the aforesaid wishing that their relations, the half-breeds, could be firmly settled among them at Pembina, they earnestly desire that their lands should be purchased by the government, that the said half-breeds might have a feudal right on each of their lots, and that this treaty be made as soon as possible; the sooner being the better.

2d. They complain against the Hudson's Bay Company, and the British subjects, who come two or three times every year over the line, being four or five weeks each time, hunting about on the Indians' hunting-grounds, to the great detriment of the Indians, particularly in the fall. When the Indians have made a choice of a winter quarter, from the appearance of the buffaloes being abundant, then the British half-breeds would come, hunt, load their carts, and set to flight all the buffaloes, leaving behind them our Indians in starvation and despair.

3d. Now, for my part, I will complain, in the name of philanthropy, of this mean and inhuman traffic in intoxicating liquors of the Hudson's Bay Company. Our laws in regard of liquors not to be introduced on the Indian lands are well observed on the part of our traders among the Pembina Indians, but the importation of rectified spirits by the Hudson's Bay Company this year is one-third of their whole importation. This rum is to be sold by their emissaries to our Indians whenever they find them over the line; by this way of conduct impoverishing and demoralizing our Indians, frustrating our traders of the produce of our country, and rendering useless the philanthropic laws that the wisdom of our government has promulgated for the welfare of our Indians. Nothing but an agreement between the two governments could put a stop to that ever cursed branch of commerce. For the sake of humanity, my dear sir, do use your credit to shut that door of misery and hell.

4th. Moreover, as commissioned from the half-breeds of Pembina county, numbering over two thousand, I have to humbly represent, that being American citizens, and so recognised in our territory, we invoke the protection of the government against the encroachments of the Hudson's Bay Company and British subjects on our territory.—We earnestly appeal to that point of the constitution that gives to

every citizen the privilege of being protected against the encroachments or insults of the strong.

I have to remark, also, that this is the third year that we are greatly annoyed by Sesiton Sioux coming when our settlement is become weak by the absence of the hunters. The first year they killed an American and wounded another man; this year they took away more than thirty horses, and killed an American woman from the window in her very house. All this is done by night, or when hidden from our sight. Ten men of this kind, that we can never see, can cause as much of uneasiness as ten hundred of them that we could face. The consequence is, that every one suspicioning every bush of containing an enemy would not dare to go afar, nor to take care of their fields, and so, their corn and potatoes being neglected, their crops are reduced to one-half of what they might have produced.

This cannot fail to discourage our settlers, who till now have trusted, and yet are trusting, on a prompt and efficacious protection. Thousands of half-breeds were decided to emigrate from Selkirk settlement to our side of the line, who are detained by this uneasy state of things. As soon as the government makes an official step to protect our rights, they at once will all come over the line and make the oath of allegiance, for they all dislike the Hudson's Bay Company's dealings.

5th. I must communicate to you also a decision of a meeting of the half-breeds and Indians of Pembina county, held a few days before my departure for Washington, in which it was resolved that next summer, after the first hunting trip, a party of war, of about five thousand men, shall go up the Missouri a little below Fort Mandon, and there separating in two corps, one each side of the river, will come down the Missouri and put to death all living beings they will meet on their way. This butchery I anxiously desire to stop, by coming here. Could I dare to submit to you a plan that could easily be effectuated by our government, I would say that a company of dragoons or artillery permanently fixed at Pembina, with an authorization to the officer in charge, if necessary, to make a militia of the half-breeds, to whom munitions of war and arms could be furnished in time of service, would settle all difficulties; and it is probable that this necessity of arming them would never happen, for I am certain that as soon as our glorious flag, with its lively colors, will gaily float at the top of our fine Pembina mountain, away far will vanish our mournful thoughts, and jovial ones succeed them. A glance on it occasionally will revive us all; no Indian nor British will dare insult us any more; and thence we will soon become so strong, that, far from it, every one of them will be glad to be let alone. I then earnestly beseech you to operate this. Why could not our government keep troops there on the boundaries as well as the British government does? Pembina is the only door of the immense basin of the Hudson's bay, the entrance of which by sea can hardly be operated once a year, and even this cannot be relied upon. As soon as our government has put a foot here, and given a leave of *transit* for the goods of England to pass free through the States, then the roads shall be made easy, and people will immigrate by thousands from all parts in our extremely healthy climate and fertile land.

6th. I will at last represent to you, my dear sir, since I have an opportunity that I probably will never have again, that six years ago I founded three schools at Pembina—one French, one English, and one in Indian language—poor as I am. I had a great deal of privations to impose on myself in order to face these expenses. Last year, for the first time, (for which I have to express to you my sincere gratitude,) I received five hundred dollars; could I expect the continuation of the same assistance from our government? If it were not presumptuous on my part, I would ask you if I could humbly beg some further assistance for building a house for instruction, the old one being too small. I have consecrated my life and soul to the welfare of these poor people; and knowing how kind our government is, and how fatherly disposed towards them, this makes me free to address you candidly.

Would to God that this long and expensive voyage be useful to them, and to our government's rights and honor.

With a due respect, your humble servant,

G. A. BELCOURT, V. G.

P. S.—Your express request alone could embolden me to write in English; excuse, then, my improper expressions, and do mercifully correct them.

Please honor me with a word of answer, whatever it may be, when discussions are over. G. A. B.

Hon. G. W. Manypenny,
Commissioner of Indian Affairs, &c., &c.

No. 25.

Sisiton and Wahpeton Establishment,
Yellow Medicine River, September 29, 1854.

Sir: I have to report that, in pursuance of orders from Governor and Superintendent W. A. Gorman, I went, on the 7th June last, from St. Paul to this place, with two men, six yoke of oxen, and two ploughs, to begin work for the Sisiton and Wahpeton Sioux, under the treaty of 23d July, 1851. The journey occupied twelve days. With the assistance of two other men sent up by Governor Gorman, and a further supply of oxen, so much of the Indian field at Yellow Medicine as was not planted by the Indians was cross-ploughed and sown with turnip-seed. One addition to the same field, of about ten acres, was broken, and, at a short distance, five acres for an Indian who had adopted the dress and habits of the whites, and desired a separate farm. This Indian has now built himself a log-house on his land, has made hay for his cattle, of which he possesses six head, purchased by himself, and is proceeding to get out fence during the ensuing winter. The men then went to hay-making, until they became alarmed at the frequent reports of Chippewas being in the neighborhood, and the Sioux bringing in fifteen scalps, when two of

them left, and the others resorted to Redwood with the cattle for protection. Having received your appointment as farmer for the upper Sioux, I was employed until the 28th August in assisting to engage laborers, getting the necessary materials, and transporting them to this place.

On the last-mentioned day I received your order as to the location of this establishment, and have since been actively employed in getting up the buildings necessary to shelter the men and cattle for the winter, cutting hay, hauling supplies, &c.

The Indians have expressed their willingness to work; have begun to cut logs for building houses, which they request me to haul during the winter, and are already urgent for a supply of blacksmith's work, and agricultural implements, to enable them to plant more extensively next spring.

I find the upper Indians much more impressed with the necessity of planting largely than the lower Indians. One band opened quite a new village about three miles from here, where they planted, last summer, with wooden hoes. In this way, one woman has put away ten barrels of corn. The Wahpetons located here have all made good crops of corn and potatoes, the seed purchased by themselves, and will have a sufficiency of food, if the Sisitons down for the payment do not consume it all. It is this band that undertook the fencing of the forty acres broke for them last year; and although the fence is not altogether a sufficient one against a large band of cattle, it is a very satisfactory evidence of the inclination of the men to work.

To carry on the farming according to the stipulations of the treaty of 1851, will require a much more extensive supply of men, cattle, and implements than we at present possess; and, to do good, they must be here before the termination of winter. I am pleased to witness the good inclination of these people to have their children at school, and, on behalf of my own half-breed children and others on this reserve, I do earnestly entreat that you ask of the department not to delay the establishment of proper schools, according to the terms of the treaty. I have seen young men here who are reading and writing, under the teaching of the missionaries, of whom two have asked of me to get them sent below into the States, or to some place where they may learn to talk English.

I am, sir, your obedient servant,

A. ROBERTSON.

Major R. S. MURPHY,
Indian Agent, Redwood.

No. 26.

SIOUX AGENCY, MINNESOTA TERRITORY,
October 10, 1854.

SIR: In compliance with instructions from the superintendent of Indian affairs for this department, his excellency Willis A. Gorman, I have made my annual report of the farming operations at this

agency for the Medawakanton and Wahpacoota Sioux, under the treaties of 1837 and 1851.

There was placed under contract, in the summer of 1853, three hundred and sixty acres of land. Last spring the fields were all fenced with post and rails, which fence, if it had been put in a straight line, would be between five and six miles in length.

The land has been, most of it, cross-ploughed, and part of it harrowed. I ran the fields off into square acre-lots, and allotted to small families one acre each, and to large families two and three acres each; but there were not families or Indians enough to plant half the land that was ploughed, the larger half of the Indians preferring to roam about and starve. The Indians at first objected to the new system of farming, wishing to plant in irregular patches all over the fields, and some of them pulled up the stakes that I had stuck for corners, and said they would plant where they pleased. I told them that I was carrying out the orders of the governor and the agent, when they stopped their opposition and went to work. Those that planted have laid up for winter use from ten to thirty bushels of good sound corn per family. The corn was planted in the month of June. Some of the fields would average thirty bushels to the acre, and some not more than fifteen bushels to the acre, the drought having injured some of the crops one-half.

The Indians have planted corn, potatoes, pumpkins, squashes, melons, cucumbers, onions, and beans; but the thievish children stole all, except the corn, before the crops were half grown.

The employés and laborers planted one hundred bushels of potatoes, of which they gathered one wagon-load, the Siseton and Wahpeton Indians having come down in large numbers (about 3,000) to draw their annuities. They were starving, and in two weeks they stole them nearly all.

The employés and laborers sowed seventy acres in white turnips and rutabagas; the Sisetons and Wahpetons are now living on them, and they have not much else to eat. The turnips and rutabagas were fine and large; but we shall be compelled to pull them before they are fully grown, in order to get some for winter use. There would have been fifteen or twenty thousand bushels, could they have been left until grown.

By order of his excellency Governor Gorman, 160 acres of land has been broken this summer, making in all 520 acres now in readiness for the lower Sioux. The rails are split and posts in readiness to fence the last ploughed fields.

The land in this country is well adapted to the raising of corn. All kinds are raised here except southern dent. The red-cob early dent ripens and brings good crops. The soil is a black sandy loam, and all kinds of northern vegetables come to the greatest perfection; and the Sioux Indians could raise an abundance of food, if they would employ half of their time at farming.

Little Crow's band, most of them, have planted at the agency. Black-dog, Little Six, and the Star, in part, have planted at the agency. Four bands—Wahcoota, Wabashaw, Goodroads, and the Wahpacootas—have not made their appearance at the agency this summer,

and are roving about, starving and making great complaints against the government, because they are not fed more; and no doubt there are some white people helping the Indians to complain and be dissatisfied.

His excellency Governor Gorman, superintendent of Indian affairs, with the agent, have used all plausible means to get the Sioux to move to their new homes. Having interpreted in many instances, I know that the governor's and agent's advice and counsel have been wholly for the advancement and improvement of the condition of the Sioux Indians; and his excellency has always urged upon them the necessity of turning their attention to farming and civilization. The governor and agent Murphy have offered them money and agricultural implements, if they would take hold and go to work; but they say that they have sold their lands, and they are going to live on their annuities, and the women to do the work. One Indian bought with his own money a one-horse wagon for $75, and a shovel-plough—the first instance of the kind that I have noticed among the Sioux.

The following is a condensed list of the work done at the Sioux agency and farm since the 4th of May, 1853—one year and five months—viz:

520 acres of land broken.
360 acres fenced with posts and rails.
25,400 rails made.
6,060 posts made.
300 acres of land cross-ploughed, and part harrowed and cultivated.
70 acres sowed in turnips and rutabagas.
12 acres planted in potatoes.
150 tons of hay made last fall.
300 tons of hay made this summer.

Two storehouses, 20 by 60 feet, shingle roofs, with double floors, and nine other buildings, blacksmith shops, farmers' and laborers' houses, and boarding and cook houses—total 11 buildings; and two root-houses and two other farm-houses commenced.

There is no house for the agent, interpreter, and principal farmer, and no office; and the chiefs have no houses yet, as has been promised they should have at their farms, which shows that there is considerable building to be done yet.

There has been but one blacksmith at work this summer, and he has had a hard task to perform, having had all the work of the Indians, and the agricultural implements to repair. This has been too much for him, and he has no doubt injured his health by excessive work. The miserable guns that the Indians draw as annuities, keep the smith half of his time in repairing them; and many of them have to be repaired as soon as they are taken out of the box, before they can be used, and a great many of them burst. In the last five months the smith has made and repaired, of different articles, 987 pieces, 237 of which are guns.

Whilst I am writing this report, a Siseton went to the smith-shop to get some work done, and stood in the door near, leaning on the muzzle of his gun. The smith drew an axe from the fire that he was welding, laid it on the anvil, and struck it. The sparks flew in every

direction; and one spark flew into the pan of the Indian's gun, and it went off and blew the Indian's head to pieces. The relatives have since said they would kill the smith. I sent for the deceased's brother-in-law, and told him it was an accident, and that they must not seek revenge. I gave them two scarlet and two white blankets, and one piece of calico, to bury the dead with; so I think the Indians will be satisfied and let it drop, and be quiet.

There is one important matter I wish to bring before you and his excellency Governor Gorman; that is, the paying of the upper Sioux, in the Medawakanton and Wahpacoota Sioux country. When the Sissetons and Wahpetons come down, they are always in a starving condition, and they plunder the fields of all that they can find, pull down the fences, burn the rails, and run over the fields and tramp down the growing crops, and are as heedless as the animals that feed upon the prairies. The lower Indians feel much grieved at the depredations of the upper Sioux, but can do nothing but make complaint.

The Yellow Medicine, the present location for the farming establishment for the upper Sioux, is as convenient a place for paying the upper Sioux as this agency, and will compel the lower Sisseton and Whapeton Sioux to leave the Medawakanton part of the reserve, and to keep peace and friendship; and to keep our fields from being plundered annually, and many other depredations from being committed, I would respectfully recommend the payment to the upper Sioux to be made in their own country, or reserve, as both parties have often requested. Hoping that the Sioux will appreciate the good counsels that they have often received from yourself, and his excellency W. A. Gorman, superintendent Indian affairs, and settle down and become a civilized people,

I have the honor to be, your most obedient servant,

P. PRESCOTT,
Superintendent farming for Sioux.

R. G. MURPHY,
U. S. Indian Agent, Sioux Agency, Redwood.

No. 27.

OFFICE SUPERINTENDENT INDIAN AFFAIRS,
St. Louis, September 30, 1854.

SIR: I have the honor, in compliance with the standing regulation of the department, to submit the following as my annual report for the year ending on this day.

Candor compels me to state, that, from the means of information within my reach, no perceptible improvement has taken place in the moral condition of any of the tribes within this superintendency since my last report; on the contrary, several of the tribes have, to a greater extent than heretofore, abandoned themselves to the use of ardent spirits, which they smuggle in from the adjoining States, unknown to the agents. The Sacs and Foxes of the Osages, Omahas, and Ot-

toes, have of late rendered themselves notorious for this propensity; and I regret to add, that the Pottawatomies, Shawnees, and Delawares, to a great extent, manifest the same desire. It is said, however, that the chiefs of the two last named tribes have lately come to the determination to use all their efforts to remove this evil from among their people.

The tribe, on the upper Missouri, parties to the treaty of Fort Laramie, have, up to this time, pretty exactly fulfilled their obligations under that treaty, with the exception of the Uncpapas and Blackfeet Sioux, who are in a state of hostility with the neighboring tribes, to whom they give great annoyance. It would, in my opinion, be a measure of prudence hereafter to make the payment of their portion of the annuities depend upon their good behavior, and if a force sufficient for the purpose could be spared, to coerce them into submission, and a faithful observance of their treaty obligations.

I am officially advised, that on the arrival of agent Whitfield at Fort Atkinson, on the Arkansas river, with the annuity goods for the Comanches, Kiowas and Apaches, in July last, he found that they had all gone on a war party against the tribes of the north, confident from their numbers, estimated at 1,500, to gain an easy victory over any tribes they should encounter. In the vicinity of Smoky Hill they came up with a party of Sacs and Foxes, and a few Pottawatomies, the whole not exceeding 200 in number. The Comanches believing (to use the words of one of their chiefs) that they could eat up so small a force in a few minutes, made a general charge; the Sacs allowed them to approach until within a hundred yards, when they opened upon them a well-directed fire from their rifles, which being unexpected, appalled, and for the moment, checked their assailants. Three times these charges were repeated, and each time with a like fatal result. The Comanches at length retired, crest-fallen and dispirited, having 26 killed and over one hundred wounded. On their return to Fort Atkinson, their appearance and deportment were quite changed; they seemed humble and dejected, and quietly and submissively received their annuities and retired. The loss of the Sacs and Foxes is reported to be very inconsiderable.

Another occurrence of a distressing and melancholy character is reported, by some traders recently returned, to have taken place in the vicinity of Fort Laramie, on the 19th of August last. It appears that an Indian of the Minecogue band of Sioux, whilst encamped in the neighborhood, killed a cow belonging to an emigrant. Complaint was made by the owner to the commanding officer of the post, who immediately ordered Lieutenant Grattan and a party of twenty-three men to proceed to the Indian camp, arrest and bring in the culprit. The chief, on demand being made, peremptorily refused to deliver up the Indian, and a conflict ensued, which resulted in the destruction of the lieutenant and his command. The Indians then proceeded to plunder the warehouse in which their annuity goods were stored, awaiting the arrival of the agent, and at the same time carried off the goods of two of the licensed traders which were in the same warehouse.

I have, as yet, received no official report of this matter; but as the

agent is shortly expected back, I hope, on his arrival, to be able to furnish the department with a more circumstantial account of this sad affair.

From the reports of the agents, as far as received, and the concurrent statements of various persons from different parts of the Indian country, it appears that the crops of those tribes that make any efforts at agriculture have been entirely destroyed by the continuous hot weather of the last three months, so that their means of subsistence will be confined to what they may procure by their fall hunt, and what they can be induced to purchase with their cash annuities. As if anticipating such an event, the late treaties made with the tribes of Kansas and Nebraska Territories invest the President with the power so to apply a portion of their annuities as to prevent any distress likely to arise from the want of food. It is to be hoped that the tribes not parties to these treaties, but who have nevertheless large money annuities, will be counselled and induced by their agents to hold in reserve enough to guard against suffering during the coming winter and ensuing spring.

The changes the late treaties will produce in the condition of the Indians, surrounded, as they will hereafter be, by a dense white population, afford matter for grave consideration. All experience goes to show that the contiguity of the Indian to the white man has been productive of disaster to the former, rather than advantage: to obviate this, it is all-important to use every means to induce the Indians to betake themselves at once to agriculture; and with this object in view, I am of opinion that the employment of suitable, discreet persons to assist them by their counsels, instruction and example, under the supervision of the agents, would be of great advantage, and gradually clear the way for the introduction of the mechanical and other arts of civilized life. The schools, too, could be made subservient to the purpose, by combining, as is now done in some of these institutions, a moderate degree of manual labor with education. The reports already furnished and now in process of preparation by the superintendent of schools, will exhibit to the department the condition of these institutions.

Directly the reservations under the late treaties are surveyed, and the Indians placed thereon, it is highly desirable that the agents should have comfortable houses erected for them, on some one of the reservations, and as convenient as possible to the several tribes committed to their care. This is particularly necessary with regard to the Pottawatomies, among whom the agent ought to reside, in order to see that their employés faithfully discharge their respective duties.

In conclusion, I would respectfully reiterate the recommendation contained in my last report, namely, the appointment of an agent for the Comanches, Kiowas, and Apaches, on the Arkansas river, at or near Fort Atkinson, as the duties now devolving upon the upper Platte agent are too numerous to be well performed by one person.

I have the honor to be, sir, your obedient servant,

A. CUMMING,
Superintendent of Indian Affairs.

CHARLES E. MIX, Esq.,
Acting Commissioner of Indian Affairs, Washington city.

No. 28.

FORT PIERRE, *October* 19, 1854.

SIR: In obedience to the regulations of the department, I present the following as my annual report, and condition of the Indians within this agency.

I left St. Louis June 1, 1854, on board steamer Genoa, Throcmorton master, and arrived at the Yancton village, situated on the Missouri river, near Fort Lookout, on the 18th instant, where I found the entire band, who, having been informed of the approach of the boat, made every preparation to receive their agent, and signified their joy by the firing of guns, singing, and other demonstrations. Their village being on the bluffs beyond, a spacious lodge was erected on the bank of the river, and I there distributed to them the portion of the presents intended for the Yancton band. They were received with the most evident indication of satisfaction, and more especially were they pleased with the agricultural implements the government was so kind as to send them. The game has left their country, and they know they must resort to the cultivation of the soil for their subsistence; they therefore feel anxious to improve their condition in that respect. They ask for a few men to come among them to teach them the art of agriculture and the rudiments of education, and this may be considered as evincing an earnest desire for improvement.

Having had more frequent communication with whites than other tribes who inhabit distant districts, many of their chiefs and principal men having visited the States on different occasions, they can realize the superior advantages to be obtained by education. They have seen the comforts attendant on agricultural operations, and are aware of their incapacity in this respect; also of the near approach to the time they will be in actual want of the absolute necessaries of life, and are perfectly convinced that unless a commencement is made to till the soil, the day is not far distant when actual want will compel them to fight their way into the country of their enemies in quest of game, or remain at the homes of their fathers and perish.

It has always been the policy of the government, whenever a disposition to emerge from the barbaric type has manifested itself among Indians, to encourage it, and attempt something for the amelioration of their sad condition. I would therefore respectfully advance it as my opinion, that the present time is suitable. There are no valid objections to the establishing of missions and to agricultural and pastoral pursuits, and the band I now speak of would heartily co-operate with their preceptors to obtain this end.

From what I can judge, and from long experience in the Indian country, I would suggest that, respecting useful teachers, the Catholics appear to be the most capable. It is not from any personal attachment to that sect I am induced to propose them as most competent; neither do I believe theirs is the only true religion. I have been taught, and am a believer in, the protestant faith and mode of worship, but candor compels me to say they are the only people who have shown sufficient zeal, knowledge, and industry to carry out any extensive measures the government may entertain towards the civilization of the

Indians. Wherever they have placed themselves, they have been uniformly successful; besides, the rites and ceremonies of the Romish church are imposing, and would attract the attention of Indians first; afterwards the realization of its sacred truths would follow. They are, in short, indefatigable laborers in the vineyard, and know precisely the amount of instruction unenlightened minds can bear. Missions of this kind should be more of an operative than speculative nature, good instructors be introduced, and farmers, mechanics, and other practical and useful persons employed to teach them the road to temporal as well as spiritual welfare. Industrious, sober, honest habits inculcated, at the same time religious principles could be instilled.

On the 22d we arrived at Fort Pierre. Here, also, I found several bands of Sioux had been long waiting the arrival of their agent, and congregated in large numbers on the bank to greet the arrival of their friends. I remained here during the day, and distributed the presents to the following bands: the Brulées, Two Kettle, and Sans Arcs. The presents were received with the greatest expression of satisfaction and gratitude towards their Great Father, the President. They also expressed a desire for peace, and a determination to abide by the stipulations of the treaty at Fort Laramie.

On arriving at the village of the Yanctonnais, two hundred and fifty miles above Fort Pierre, on the 27th, we found them promptly at the place appointed, waiting anxiously to receive their presents of this and last year. The quantity appeared to surprise them, and they manifested great feelings of satisfaction. I held a large council with them, pointed out the disastrous consequences of war and the committing of depredations upon whites. The principal men promised strict obedience to my request, and stated they would urge upon their people the destructive character of war and advantages of peace.

On the following day the boat arrived at Fort Clark, the village of the Arickarees. They also gathered their whole force on the bank and greeted the arrival of the boat.

To them I distributed their portion of the presents, which they were overjoyed to receive, and expressed themselves perfectly satisfied, and grateful to their Great Father for his kindness. The next morning I gave the presents to the Mandans, who occupy a small village about four miles above Fort Clark. This nation have always been remarkable for their good disposition towards whites, and are desirous of being at peace with the nations around them; and now they are too much reduced to enable them successfully to contend with their enemies. I found them in a very destitute condition, and the distribution of goods to a nation so needy gave me as much pleasure as themselves.

We arrived at the Gross-Ventre village, Fort Buthold, on the 29th June. They had long been waiting with anxiety the arrival of their annual presents, and received the same with the most evident tokens of gratitude. The Gross-Ventres, as well as the Arickarees and Mandans, express a wish that no more corn should be brought them; giving for reason, that they raised enough for their own use, and a large quantity to sell to their traders and other nations.

On the third of July, the boat arrived at Fort William, mouth of Yellowstone river, and unloaded the same day. Finding no Indians

collected, as I had expected, I immediately started runners to the different camps to invite them to the distribution; and in a few days the band *Gens des rosches*, about eighty lodges, came in company with perhaps thirty lodges of Crée Indians. To the former I gave the proportion of goods allowed, estimating it per lodge; and after many speeches and other manifestations of friendly feeling towards their Great Father, the soldiers of that band, appointed by me, separated the merchandise among their people to the entire satisfaction of all.

The Crée Indians not being a party to the treaty at Laramie, were consequently excluded, although I cannot help but think it would greatly benefit the government, and tend towards forming a general peace, if these Indians were also taken under our protection. They are now the most numerous and inveterate enemies of the Blackfeet, with whom the government are anxious to conclude a treaty of peace; which, as far as regards the Indians of this district, cannot be of long duration if the Crées are excluded, because the geographical position the latter occupy is such as to bring them into constant collision with the Blackfeet, who inhabit the same region. They (the Crées) are very numerous, good warriors, peaceably disposed towards whites, and come within the American boundary.

A day or two after the above-named Assinaboines had departed, the rest of the nation arrived and encamped midway between the forts of P. Chouteau & Co. and Harvey & Co., which location the Indians preferred. Invitations were given to Major A. Culbertson and other gentlemen of either fort to attend the distribution, which they accepted, and were present.

On this occasion about three hundred and fifty lodges were present, consisting of the band *Gens des rosches*, or Stone Indians; the *Gens des filles*, or Girls' band; and *Les gens des caruts*, or Canoe Indians; all of whom, with their families, were encamped in skin tents. The whole were headed by the "*Foolish Bear*," the same who was appointed chief of the nation by the commissioners at the Laramie treaty. Many other chiefs and soldiers were also present, some of whom ranked higher as war-chiefs than the "*Bear*," but were more intelligent and tractable than he. Each of these chiefs had their several bands ranged in front of their camp, with the American colors flying, and the whole presenting a lively and interesting scene.

The merchandise having been hauled from the fort to the centre of the camp, the chiefs and soldiers were invited to assemble around that spot, where a series of speeches were made, which are entirely too long to be inserted here, but which deserve to be noticed.

They admit and admire the benevolence of their Great Father in sending them these presents, and feel very thankful for them. They have acted on all occasions in conformity to the spirit of the treaty, and still intend doing so, notwithstanding the continual aggression of other tribes. Their complaints are that some parties of Sioux warriors stole their horses and killed some of their people last winter, and that they (the Assinaboines) were, according to the spirit of the treaty, debarred the privilege of revenge by warring against them. That the Blackfeet, a warlike and hostile nation, were almost daily

sweeping off their horses from the doors of their lodges; but that, being aware of the desire of the government to stop war altogether, and of their intention to make a peace with this nation, they have heretofore refrained from any endeavor to retrieve their losses by war in that direction.

Many good and sensible speeches were made; to all of which I gave the general reply, that their Great Father never ceased working for their benefit; that everything could not be accomplished in a day, but that his present policy would continually bring about peace and happiness to all. I pointed out to them the comparative safety and comfort in which they now live to that of former years, before a treaty had been made, or a large amount of goods presented to them. I enforced upon their minds the necessity of submitting to a few present evils, with the view of securing future prosperity. That their Great Father was an indulgent parent, but also one who could and would punish offenders; that his good children would always be well taken care of, and the bad become poor and miserable. The result of the whole was, they are convinced that the government pursues a humane policy towards them, and they are confirmed in their resolution to observe the treaty stipulations.

During the whole time, and in all instances, they expressed themselves in very friendly terms towards myself, and appeared to be highly pleased with "talk" directly from their Great Father.

This nation being separated into five different bands, and their hunting-grounds being several hundred miles apart, in conformity to their request, I recognised a sub-chief for the governing of each band, when separated from the others, the whole under the head chief "Foolish Bear." This is a most excellent regulation, for in this way the government secures the friendship of the principal man in each band, who in turn has the soldiers of the camp under him, they forming the only coercive force on the movements of the camp.

By this subdivision of authority, it is almost impossible for a war party to leave a camp, as the chief and soldiers of that camp feel bound to protect them. Besides, this advantage of position gives rise to a desire to preserve order, and to repeat on different occasions around their council fires the good advice received from their Great Father through his agent, which cannot fail to have a great bearing on their general conduct.

The goods presented made a considerable display. I dressed several of the soldiers and the chief of each band, who, after forming their forces into separate circles, distributed equally among all; while songs of thanks were sung through the camp by the old sachems. The whole wound up by several dances in P. Chouteau, jr. & Co.'s fort; and in a day or two they all went on their way rejoicing.

On viewing the present condition of the Indians in this district, I cannot but regret their improvidence and indisposition to turn some of their idle time to the purposes of cultivation, instead of relying wholly on the chase for subsistence. Although for many years buffalo have been tolerably numerous through the country of the Crées and Assinaboines, yet they are rapidly diminishing, and other nations have but few; besides, their range is gradually becoming more limited;

and the extensive plains between the *Coteau de Prairie* and Saschawaine, formerly covered with these animals, are now entirely deserted by both Indians and game. The Crée and Chippewa tribes, unable to find game on their own lands, are obliged to hunt on the tributaries of the Missouri. The migration of both Indians and buffalo is westward, and the few herds of these animals left are surrounded and killed in the winter on the banks of the Missouri.

The enormous destruction of these animals for their hides, meat, &c., by accidents in crossing rivers on the ice, where thousands sink by becoming imbedded in mud and snow, by storms, and wolves killing the small calves, must, before many years, end in their entire extinction, or at least render them so scarce as to be inadequate for the subsistence of the numerous tribes of Indians who now live by hunting.

In the winter of 1846, the buffalo disappeared from this district, having taken another range on account of the grass on the plains being burned the fall preceding. Most of the Assinaboines were encamped on the Missouri, where they subsisted for a time on elk, deer, and wolves. But these Indians are no deer-hunters; and even if they were, small game is not found in sufficient numbers to support them. The snow was deep, the ground frozen to the depth of four feet; consequently roots, herbs, and berries, their usual resort in times of great scarcity, were not to be found. After eating up their reserves of dried berries and roots, they subsisted on the flesh of their dogs and horses; these failing, actual famine came upon them. As soon as the snow thawed, they separated and scattered through the whole district, even to the banks of the Saschawaine and Red rivers. Some were so fortunate as to find a stray bull or antelope—others nothing. Many died of disease and hunger; old persons were left behind to perish, and in several instances they ate their own children.

This fact is mentioned to show what misery would assuredly follow, were the buffalo their only reliance, driven from their country by emigration through it, or in any other manner reduced so as to be insufficient to supply their wants. It is therefore due to humanity, to our national honor, as a free, rich, and enlightened people, that some foundation should be laid in time for the future welfare of the red man.

It is certainly discouraging to commence agricultural operations among people whose confirmed habits are at direct variance with such pursuits; but were a mission formed among them on the principle of manual-labor schools, the young could be brought up in industrious habits and knowledge, which many of the grown Indians could be induced to realize the benefit of, and pastoral employments joined with a certain amount of agricultural labor. To effect this, the Indians, or at least a portion of them, must become stationary; the Indian agent reside with them constantly; war be entirely stopped by treaties or otherwise; good teachers, farmers, and mechanics employed, and suitable amounts appropriated to meet these expenses. This is at least worthy of thought, if not of trial.

These Indians, as before stated, have strictly observed the stipulations of the Laramie treaty, and it is gratifying to know that not a

single instance of murder, robbery, or other depredation, has been committed by them, either on the neighboring tribes parties to the treaty, or on whites. This is the more remarkable, as before the treaty they were foremost in the van of thieves and robbers, always at war, pillaging whoever they met, and annoying their own traders in their own forts.

In the event of government wishing to open a way for emigration through this district, or the construction of a railroad, I have every reason to believe that, by pursuing the proper policy, these tribes would offer no formidable obstacle to the accomplishment of these ends.

On Tuesday, the 18th of July, the goods for the Crow nation were safely stored in a keel-boat; and all things being ready for our departure, we left Fort Union for a long and perilous trip up the Yellowstone. The boat was seventy-five feet long, loaded almost to the water's edge with the government goods, and those of P. Chouteau, jr. & Co., for their trading-post on that river. This boat was to be taken a distance of three hundred miles, through a most dangerous country, and against an almost resistless current, by *human strength,* with the cordelle.

We encountered many difficulties; and although we overcame them all, and arrived safely at our destination, the anxiety and almost hourly expectation of having the boat sunk or dashed in pieces on the rocks was the source of the greatest annoyance, and marred entirely the pleasure of our journey.

The descent of the Yellowstone is probably greater than any other river in this country, rolling over a rocky bed, with a current of six or ten miles per hour, filled with sand-bars, islands, and other obstructions. But the most serious difficulty we met with was the rapids and ripples, as they are called in this country, where the current seems dammed up with ledges of rock, over which the impetuous current pours with great velocity. Many of these rapids are as formidable as the falls of the Ohio, at Louisville. At these rapids it required all our strength, men, women and children. Often the men would pull for hours in water up to their waists, with a current against them which would carry them off their feet at the slightest misstep, making not more than six miles in twelve hours, when it was necessary to be in a continual state of readiness for an attack, not knowing at what instant an unseen enemy might fire upon us from their thousand lurking-places.

We met with no war parties of Indians until we reached the mouth of the Tereque river, although evident signs of them had been seen some days before; but on the morning of the 19th of August, as we were passing along near the mouth of Tereque river, the Crow Indians who had accompanied us by land from Fort Union, six in number, were riding in advance of us, when suddenly a gun was fired from a thicket of willows, and our Indians uttered a terrible shriek and ran. Fifty shots followed in quick succession, and, with whoop and yell, over seventy naked warriors of the Blackfeet tribe rushed out of the bushes to complete the work they had commenced. We were within a few paces of the place of attack, and immediately calling the men on board, crossed over to the opposite side. After completing their work of death, they descended the river about a mile and swam over to the

other side. We made all preparation, expecting an attack. As soon as we saw the Indians were all over, we recrossed our boat, and, landing near the point of attack, hastily threw up a defence of logs and brush, and then turned our attention to the dead. Two of the Crows were killed, scalped, and their bodies horribly mangled, their skulls knocked in, and otherwise dreadfully disfigured.

After they had done all the damage they could, they ascended the highest *butte* in the vicinity, and there arrayed themselves as conspicuously as possible, reflecting the light of the sun from their looking-glasses, and by every act and gesture bade defiance to our party. Some of them would come close to us, and, swinging the scalps in the air in sight of the relatives of the deceased, would mock their sorrow. They also killed two fine horses and two colts. We have since learned that this party of Blackfeet, seventy-one in number, started from Fort Union on our trail, having heard there that a boat had gone to the Crow country with goods for the Crows, and that a small party of Indians of this nation were along.

Scarcely a day passes but the Crow country is infested with more or less parties of Blackfeet, who murder indiscriminately anything that comes within their reach. At Fort Sarpy so great is the danger that no one ventures even a few yards from his own door without company and being well armed.

On the 15th of August the goods were all landed at Fort Sarpy, on the Yellowstone. I immediately despatched three men to the mountains, two hundred and fifty miles distant, in search of the Crow Indians. They returned, after a most perilous trip of twenty-seven days, bringing with them the chiefs and principal men of that nation. These I assembled together in the fort, and held a long council with them, in which I explained fully the wishes and desires of their Great Father, and endeavored to correct any erroneous impressions they might have received respecting the treaty at Laramie, and the designs of the government in sending them these presents. I told them their Great Father did not wish their country in return, (an idea many of them entertain;) that he did not ask of them one spire of grass for the whole; but that he only wished his red children might live in peace with the surrounding nations. They asked what they should do when their enemies attacked them, as they are constantly doing in their own country. I told them explicitly, that if their enemies, the Blackfeet or Sioux, came into their country to war upon them, to defend themselves and destroy as many of their enemies as possible; that their Great Father did not expect them to sit quietly in their wigwams and be shot like so many buffaloes. With this they seemed perfectly satisfied, and expressed a desire to be at peace, but said it was impossible under the existing state of things. The Crows have ever adhered strictly to the stipulations of the Laramie treaty, and express an earnest desire to obey the requirements of the government.

The presents were received with marked expressions of gratitude, and the quantity so surprised them that, as they said, they could hardly believe what their own eyes had seen.

Of the country bordering on the Yellowstone, I would say that there can be none more barren in the world; none of it could be made

subservient to agriculture, or even grazing purposes. The land is even more sterile than on the upper Missouri; the timber is very scarce and of diminutive growth, occurring only along the streams and bottom prairies, which along the Missouri are, many of them, quite fertile—here, yield nothing but wild sage, *fremontia vermicularis*, and the annoying prickly pear. The hills are very barren, sometimes for miles producing no vegetation but a few bushes and stunted cedars. The mineral productions of the Yellowstone are not those that may be said to possess any economical value. Large beds of a poor kind of coal, called lignite, are found along the rivers in great numbers, from one to six feet in thickness, with strata of yellow and white indurated clay intermixed. Some of these beds contain immense quantities of fossil shells, and in the clay portions are found many concretions filled with the most beautiful impressions of leaves and fern. In no country is there a finer exhibition of the ancient flora. The chalk formation occurs only in one locality, where, for the distance of about ten miles, shells were found in the greatest abundance and of the most beautiful forms and hues—probably one of the best localities for shells of the chalk formation in the world. Another remarkable feature of the country, and one which often excited my attention, is the vast quantities of petrified wood scattered through it in great profusion. In some places it is so abundant, and of such magnitude are the logs and stumps, that these regions are called by the traders the "*petrified forests.*" This wood is so perfect that the grain may be seen distinctly, and on the stumps layers of growth as though just cut with the axe.

Another point which must be of interest to the geologist, and which excited my wonder, was, the vast quantities of pebbles scattered along the rivers. In many places where the current has reached, whole acres are covered with them to the depth of several feet, and the whole river is paved with them. But the most remarkable feature that I observed was the numerous appearances of volcanic action that were everywhere presented along the river from the mouth to the source. The distant bluffs present a burnt and reddened appearance, covered with fragments of rocks of every size, in a melted or semi-melted state, which in many places has given the country the appearance of the ruins of ancient cities. This has usually been attributed to volcanic action, but I find, after a minute examination personally, that it is caused by the burning out of the lignite beds, some of which are even now on fire.

This country abounds very plentifully with the various kinds of game common in the west: buffalo, elk, deer, two species of antelope, and wolves and foxes without number. The plains are covered with a variety of birds and fowls, prairie-hens, and a beautiful bird with the habits and nearly the size of our domestic turkey. It is called the sage-cock, and is, I believe, peculiar to the mountainous regions alone, and might, I think, be domesticated. The streams abound with beaver also, which of late years, from the fact of not being trapped, as formerly, are rapidly increasing. The river swarms with fish and soft-shelled terrapins, furnishing the epicure with many a savory dish. The variety is not great; two kinds of cat-fish, pickerel, a sort of carp

or sucker, and a fish somewhat resembling a shad, are the principal varieties. I have nowhere seen cat-fish more abundant and of so rich a flavor. I have myself caught, with a hook, twenty or thirty pounds in as many mintes.

In speaking of the physical features of this country, that remarkable region called by the traders the "Mauvais Terres," or "bad lands," should not be ommitted in this report. It extends from the forks of the Platte westwardly to the Black Hills, covering an area of ninety miles in length and fifty in width, presenting some of the grandest and most wonderful scenery in the world. Here are to be found scattered over the surface in great profusion the bones and skulls of extinct species of animals, in the most perfect state of petrifaction; terrapins in a fossil state in great numbers, and some of them of enormous size, weighing from 1,500 to 2,000 pounds. Of these wonderful curiosities I shall spare no pains to procure specimens when my duties will permit me, and exhibit them to the department.

I would most respectfully suggest to the department the importance of establishing two agencies on the upper Missouri, one at Fort Pierre and the other at Fort Union. So great is the extent of country over which the agent is obliged to travel, so arduous the labors he must perform in the distribution of the annuities to the different bands, that it is beyond the power of possibility he can do justice to the government, the Indians, or himself. I would therefore suggest that the Pancaws, Yanctons, Brulées, Two Kettle, Sans Arcs, Minnecowzues, Yanctorinans, Honepapas, and Blackfeet band of Sioux, come under the supervision of the agent at Fort Pierre; and the Arickarees, Mandans, Gros-Ventres, Assinaboines, Crées, and Crows, come within the jurisdiction of the agent established at Fort Union. Such an arrangement would enable the government officers to remain a portion of the time with each band, and give general satisfaction.

All the bands of Sioux have already received their presents with great appearance of friendship, excepting the Minnecowzues, Blackfeet, and Honepapas. The former band are daily expected at the fort, and will gladly receive their annuities; but the Blackfeet and Honepapas still persist in refusing to receive any annuities, and are constantly violating all the stipulations of the treaty. They are continually warring and committing depredations on whites and neighboring tribes, killing men and stealing horses. They even defy the Great Father the President, and declare their intention to murder indiscriminately all that come within their reach. They of all Indians are now the most dreaded on the Missouri. Something must be done, as the lives of your agents, and of all others in this country, are daily placed in jeopardy.

FORT PIERRE, *October* 19, 1854.

The foregoing was written at Fort Union, at which time it was my intention to have despatched it to the department from that place; after which I concluded to come on myself to this post, and arrived here last evening, and regretted much to learn of the unfortunate massacre of Lieut. Grattan and party, near Fort Laramie. I have taken particular pains to obtain a true statement of the affair, and think the following can be relied upon.

The Wahza-zhe, Brulée, and a part of the Ogal-al-lah bands of Sioux Indians, were all encamped about six miles below Fort Laramie. An emigrant train in passing had one of their cows killed by them. Complaint was made to the commanding officer at Fort Laramie. Some Indians visiting the fort told the commandant that the offender would be surrendered by the head chief if sent for. He immediately despatched Lieut. Grattan with a command of 25 or 30 men; they arrived at the lodge of the head chief, where the lieutenant demanded the surrender of the Indian who had killed the cow. This was refused, and they defied the officer to take him; and from the number of armed Indians crowding around him, Lieut. Grattan saw that their intentions were hostile. He ordered his men to fire upon them, which they did, wounding the head chief mortally, (since dead,) and another Indian. They then discharged the two cannon without effect, having been too much elevated; and before they could reload, the Indians, who awaited ready, closed upon them and massacred the whole party. As soon as this was accomplished, they proceeded to the trading-house of James Bordeaux, and robbed him of everything; and it was with difficulty that the whites escaped with their lives. From thence, they proceeded to the trading establishment of Messrs. P. Chouteau, jr. & Co., where the goods intended to be distributed to them from the government were stored. They broke open the house and took the whole of them, then broke the store of Messrs. Chouteau & Co. open, robbed it of a large stock of goods left from last year's trade, and an entire new stock just arrived from the Missouri, amounting to about twelve or fifteen hundred dollars.

The commander of Fort Laramie was unable to render any assistance or protection to the whites on the Platte, not having men enough to protect his fort had the Indians attacked it, as they at one time stated they would do.

On the following day the whole of these Indians moved off. They are now scattered in small bands within 60 to 150 miles of this place, and are trying to enlist the Indians in this section of the country to join them in a general war on all whites. They keep war parties continually on the road between this and the Platte, and any white man found on the road will certainly be killed by them. They state openly that next spring they will keep parties constantly on the emigrant route, and kill all they find.

I assure you that my situation here, as well as that of all the traders and their men, at present is perilous in the extreme. There is but one course for the government to adopt, and that must be done promptly—to send a sufficient number of troops of the *proper kind*, and pursue the bands of Indians who have been concerned in this affair, and chastise them in such a manner that they will not only respect, but fear the government in future. Without a salutary lesson, there is no knowing to what extent they will commit murder and depredations on the whites.

On my way to this place a few days since I arrived at the Yanctonnais village of Sioux Indians, encamped on the river about 100 miles above this place. They generally belonged to a band who have always been more or less averse to carrying out the provisions of the

"Laramie treaty." I immediately called a council with the chiefs and braves, and after talking over all matters with them, and giving them good and proper advice, which I thought they received in the spirit I intended they should, I made them a present of some tobacco, provisions, &c.; when, to my surprise, the principal chief, called "Red Leaf," arose with the knife in his hand, cut all the bags containing the provisions to pieces, scattering their contents on the prairie, then threw the keg of gunpowder in the river, and about fifty of them discharged their guns at it. This band of Indians have been very refractory for a number of years; the different agents, who have seen them, have all told them that troops would be sent to chastise them if they did not alter their conduct. They regard this now as only a threat; and until the presence of troops intimidates them they will always be dangerous and troublesome.

At Fort Clark I found one hundred lodges of Aukpapas, Blackfeet, and Sioux Indians, who had been waiting there a month to see me. In the council I held with them the principal chiefs told me that they would not receive any presents from the government, and to do what I pleased with their portion of goods, for they did not want them; that they preferred the liberty to take scalps, and commit whatever depredations they pleased, in preference to goods from their Great Father. They talked very hostile; and I replied to them, that just as certain as the sun rose and set, their Great Father would not only chastise them for their bad conduct, but for the indignity offered to him in not receiving their presents.

Very respectfully, your obedient servant,

ALFRED J. VAUGHAN,
Indian Agent.

Colonel ALFRED CUMMING,
Superintendent Indian Affairs, St. Louis, Mo.

No. 29.

WESTPORT, MO., *September* 27, 1854.

SIR: I have the honor to report to you, that, agreeable to your instructions, and in compliance with the regulations of the Indian department, I present the following as my annual report of the condition of the Indians within the Upper Platte agency. After having loaded the wagons and started the trains for their several points of destination, I proceeded to Fort Atkinson; owing to the immense quantity of rain, I found the roads almost impassable. After wading and swimming mud and water for fifteen days, the wagons reached Council Grove, distant one hundred and twenty-five miles. I had gone in advance to that point a few days, where I was detained from sickness. I had availed myself of the opportunity of sending messages to the Indians, by all the trains that preceded me, stating about the time I might be expected to arrive. The Indians were encamped on Pawnee fork, at the crossing of the Santa Fe road, where they were collected in larger numbers than have ever been known to assemble on

the Arkansas river before. Old traders estimate the number at twelve to fifteen hundred lodges, and the horses and mules at from forty to fifty thousand head. The entire Kiowa and Prairie Comanches were there; several hundred of Texas or Woods Comanches had come over; the Prairie Apaches, one band of Arrapahoes, and two bands of Cheyennes, and the Osages, composed the grand council. They had met for the purpose of forming their war party, in order, as they, in their strong language said, to "*wipe out*" all frontier Indians they could find on the plains. Two days previous to my arrival they broke up camp and started north. As soon as I heard that they were gone, I sent two runners to try and bring them back; they, however, declined coming, and sent word that they would soon return as it would take but a short time to clear the plains of all frontier Indians. They were doomed to be disappointed, as other great nations in their own imagination have been. At some place near Kansas river, they met about one hundred Sac and Fox Indians, and the fight commenced, and, from their account, lasted about three hours, when, to their great surprise, the combined forces were compelled to retreat, leaving their dead on the field, which Indians never do unless badly whipped. They report their loss at about sixteen killed, and one hundred wounded. From the best information I can get, the Sacs and Foxes were as much surprised at the result as the others, for there is no doubt but that they would have run too, if they could have seen a hole to get out at; they had taken shelter in a ravine, and were for a long time surrounded. The prairie Indians were armed with the bow and arrow, while the others had fine rifles. One is a formidable weapon in close quarters, but worthless at more than about fifty yards. The rifle told almost every shot, either on rider or horse. It is easily accounted for why one hundred whipped fifteen hundred! the former had a weapon to fight with—the latter had none at the distance they were fighting. I learn that the Sacs and Foxes lost six killed, but they were killed with the rifle. The Osages have fine guns; and they must have shot them, for I am certain the other Indians have nothing in the shape of guns, except a few northwest shot-guns, and they are of but little use. The Sacs and Foxes are satisfied that the Osages did them the only damage they received; and as an evidence, I learn that war has been declared between the two nations, and already some scalps have been taken. This may save the government from whipping them, (the Osages,) as it is certain somebody will have it to do soon. Their acts on the Santa Fe road this summer are intolerable; emigrants and freighters will scarcely be permitted to pass the road next season, unless something is done. Not a train has passed this season, which has not been more or less annoyed; and as to the Mexicans, they have taken their mules in droves. They had regular stations where they demanded toll of all passing. Some few have been shot, and it is to be regretted that more did not meet the same fate. They are very mad because the government sends out presents to the Comanches and Kiowas, telling them many lies to induce them not to take the goods. They told them this summer that *bad medicine* had been put in the goods to kill them off. Their reason for this is, that previous to the treaty they enjoyed a rich and uninterrupted

trade: for one blanket, or a few pounds of sugar and coffee, they could purchase a mule worth eighty or one hundred dollars. If something is not done to keep this gang of highway robbers off the road next season, emigrants and others had better go well prepared to meet them. While on the subject of road annoyances, I am glad to be able to state, that up to this time I have to receive the first report of any depredation being committed during this year, by either the Comanches or Kiowas. So far as I can learn, they have faithfully complied with their treaty stipulations, save one. It is a difficult matter to make them understand that New Mexico now belongs to the United States. They deny ever having consented not to war on Mexicans. They say that they have no other place to get their horses and mules from. As to what action I think should be taken with them relative to that part of the treaty, I beg leave to make a special report.

As soon as the Comanches and Kiowas returned they met me at Fort Atkinson, the point selected for the delivery of the annuity goods. I called a council of the chiefs, and the first subject I brought before the council was the amendment of the Senate to the treaty made with them last. The amendment provides that the President may at any time change the annuity from goods, and establish farms in their country. After the amendment was explained to them, Tohansen, the Kiowa chief, readily consented, saying it was just what he wanted, and was glad that their "Great Father" was going to take pity on them and send them farmers; and as he was going to do that, he hoped that he would also send them land that would produce corn, as they had none that would. I fully agree with Tohansen, that the entire country occupied by the Kiowas is worthless for agricultural purposes. Shaved-Head, the Comanche chief, stated that he had been raised and taught to be the enemy of the white man; but that now he was his friend; that the hatchet had been buried, and he hoped forever; but that he and his people were wild and lived a roving life, and it was not to be expected that in so short a time so great a change could be brought about; that for the present they could not think of being confined to villages; yet he had confidence now in his "Great Father," and was perfectly willing to consent to anything he said, but desired me to say to him that for the present he wished no farms. Some days previous to the council a chief arrived with his band from Texas; he stated that he had long been the enemy of the white man, but now desired to be friendly, and for that purpose he had left Texas and come over to join the Prairie Comanches. I believe that this people are now sincere; and if they can be induced to make peace with New Mexico and exchange prisoners, peace will prevail throughout the Arkansas river. A war has been going on between the Comanches and Mexicans for a long time; stealing horses, mules, and children has been the principal object, and it is hard to tell which party has been the most successful at the game.

I succeeded in dividing their goods, I believe, to the entire satisfaction of all the Indians present, and so far as I could learn they went off well pleased. The Apaches, numbering some forty lodges, were not present, or only a few of them; why they were not, I could not precisely satisfy myself. I, however, determined that I would carry

a few goods to them at the "Big Timbers," where I learned they had gone; and by the kindness of Major Cady, commander of the troops at Fort Atkinson, who furnished me two wagons, I was enabled to get them their presents without any additional expense. While I was at Fort Atkinson, some twenty-five lodges of Arrapahoes came in and remained there until the return of the war party; on their return quite a number of Cheyennes and Arrapahoes came with them, and as soon as I could do so I started them for the South Platte. On leaving Fort Atkinson I continued up the Arkansas river to Fontaine-qui Bourille, where I struck across for Fort St. Vrain. At Bent's fort, fearing that the Arrapahoes might stop over on the head of the Kansas river, I hired two of their chiefs to go by where I then understood their village was. On arriving on South Platte I met one of my express men, who stated that but few of the Arrapahoes had come over; they sent word that their horses' feet were too sore to travel so far. On inquiry, however, I found that was not the reason. The Arrapahoes are divided into two bands of about equal strength—say one hundred and thirty lodges each; one party live on the Arkansas, the other on North Platte river, about five or six hundred miles apart, and some years ago the head chief of the Arkansas band was killed by the North Platte band, and since that time they have never met. I sent four expresses for the North Platte band, but was unable to get them to come to South Platte; and not being willing to give so many goods to the small number assembled, I decided to send another express to them to meet me at Fort Laramie. When I reached Fort St. Vrain I found assembled there most of the Arkansas and South Platte Cheyennes; but the North Platte were like the Arrapahoes, and had refused to come over. The Cheyennes are divided into three bands: one resides on the Arkansas, one on the South Platte, one on the North Platte, and they have never been together since the treaty. I learned that the North Platte Cheyennes were very much dissatisfied, and was advised, if possible, to see them, which more thoroughly convinced me of the necessity of taking over some portion of the annuity goods to Fort Laramie.

On the Arkansas river I met Governor Meriweather, of New Mexico, who requested me to try and recover from the Cheyennes some Mexican prisoners that they had taken last spring. I called on the chiefs, in council, to give up what prisoners they had in their possession; after a long talk they agreed to surrender to me one white boy and two Mexicans, and stated that they were all they had—that the balance of the prisoners were gone. They promised me in council that they would not disturb Mexico again, if the Mexicans would let them and their buffalo alone. I think this band of Cheyennes are sincere in what they promise. The white boy I have sent to his parents in Iowa; the two Mexicans I have still, and shall await the orders of Governor Meriweather. After distributing the goods at Fort St. Vrain to the Cheyennes and Arrapahoes, I left for Fort Laramie, taking with me fifteen thousand pounds of goods. When within about fifty miles of Fort Laramie I met some twenty-five lodges of Sioux retreating from there, and from them I first learned of the unfortunate affair that had taken place. They stated that a fight had taken place between the

Sioux and the soldiers, in which every soldier had been killed; and perhaps the fort had been taken before that time, as the Sioux were talking about it when they left. On my arrival at Laramie, I learned the facts of the unfortunate affair; and as I have made a special report on that subject, I will not extend this report, but will merely copy a letter I received from Mr. Bordeaux and others.

FORT LARAMIE, *August* 29, 1854.

SIR: I have not the honor of your acquaintance; but from the situation of affairs in this country at the present time, I take the liberty of writing to you to inform you of facts, as near as possible, concerning the fight between the United States troops and the Sioux Indians on the 19th of this month; I having been an eye-witness to the battle, and having heard, I think, the true causes of its occurrence. On the 17th of this month there was a train of Mormon emigrants passed the villages of the Brulées, Wazzazies, and Ogallalah bands of Sioux, which were encamped on the Platte river, six miles, more or less, below Fort Laramie; and after the train had got pretty well past the village, there was a man behind the train driving along a lame cow, and, by some means or other, the cow got frightened and ran towards the village; the man, in turn, having some fears, and not knowing that the Indians would not harm him, he left the cow, and an Indian, a stranger from another band of Sioux, called Minne-caushas, killed the cow, and they ate it; and accordingly, as the emigrants passed Fort Laramie, they reported the affair, and on the 19th Lieutenant Grattan, with a command of twenty-nine soldiers, with the interpreter, came to the village to make the arrest of the Indian that had killed the cow. The lieutenant came to me to learn which was the best way to get the Indian, and I told him that it was better to get the chief to try and get the offender to give himself up of his own good will, but he was not willing. The offender requested of the Indians to let him do as he pleased, for he wanted to die, and that the balance of the Indians would not have anything to do with the affair. The lieutenant then asked me to go to the village with him; and I started to go, when another express came and said that the offender would not give himself up. The lieutenant then asked me to show him the lodge that the offender was in; I did so, and he then marched with his men into the village, within about sixty yards of the said lodge, and then fired upon the Indians. The first fire was made by the soldiers, and there was one Indian wounded; and then the chiefs harrangued the young men not to charge on the soldiers—that they, the soldiers, had wounded one Indian, and that they possibly would be satisfied; but the lieutenant ordered his men to fire his cannon and muskets, and accordingly the chiefs that had gone with the soldiers to help make the arrest, ran, and in the fire they wounded the Bear chief of the Wazzazies; and as soon as the soldiers' fire was over, the Indians in turn rushed on the soldiers and killed the lieutenant and five men by their cannon, and the balance of the soldiers took to flight and were all killed within one mile or so from the cannon. When the Indians returned they rushed on my houses and tried to massacre us all; but through some friends among the Indians we were able to

stop them in their career, and succeeded in pacifying them. They also talked of coming to the fort and killing all of the soldiers, but my begging of the chiefs then succeeded in stopping them. I told them that if they did not do any more harm, possibly their Father would look over the matter. The Indians then rushed into my store and helped themselves to what goods they wanted; also outside of the house they helped themselves to cattle and horses. They kept us up and on guard all night; and I kept them, by talking, from using further means of destruction towards the whites and soldiers. That night I sent an express to the fort to inform the commander of the fate of the soldiers, and to be on their guard. The next morning they went to the houses of the American Fur Company and took, by force, their goods that had been sent up to them by government for their annual payment, and were stored at that place. They also broke open the store of the American Fur Company, and helped themselves to what they wanted. So no more at present.

Yours truly,

JAMES BORDEAUX.
Per SAMUEL SMITH.

Witnesses:
ANTOINE REYNALL,
SAMUEL SMITH,
JOE. JEWETT,
PAUL VIAL,
PETER PEW,
FOFIEL GRAPH,
ANTOINE LA WHANE.

I found encamped in the vicinity of Fort Laramie the most of the North Platte Cheyennes, and about half of the Platte Arrapahoes. I called a council with them, and after the usual preliminaries of an Indian council were through, the speaker of the Cheyenne nation arose and commenced with the beginning of the world, reviewing the acts of the Apostles, &c.; he finally stated that he desired me to give his speech to his Great Father, just as it was delivered; which I will certainly do, less the first portion. He commenced by stating that the travel over the Platte road by emigrants should be stopped; that next year I must bring four thousand dollars in money; balance of their annuity in guns and ammunition, and one thousand white women for wives. During the same day I distributed the goods to them, and before sunset not one was to be seen. About 10 o'clock, however, they came back, say about two hundred in number, galloped up to within sixty yards of my corral, and fired three guns. Next morning they had many stories to tell. My opinion is, that they were mad because I had made another band give up some prisoners; it was conceding a point they never have before. They, I learned, had been told, that now, as they had given up prisoners, next year I would make them give up horses. I found this band of Cheyennes the sauciest Indians I have ever seen.

I desire, before closing this report, to state what I think is now their true condition, and what should be done with them. It is

evident to every man who has travelled over the plains recently, that the time is not very far distant when the buffalo will cease to furnish a support for the immense number of Indians that now rely entirely on them for subsistence; and as soon as this is the case, starvation is inevitable, unless they can be induced to change their mode of life, which never can be done until the government gets the control over this people, and that can only be done by giving every band of Indians from Texas to Oregon a genteel drubbing. The only missionary that could be sent among them at the present time, that would do any good, is a well organized military force, composed of the right kind of western materials; after that, the plough, &c., might follow.

The great majority of the Indians in this agency have no respect for the government; they think that Uncle Sam is a weak old fellow, and could be easily overcome, and they have good reasons for coming to that conclusion. Nearly every party of emigrants that pass through their country have to pay their way with sugar and coffee; knowing this, every train furnish themselves with an ample supply. The military posts located in this agency are perfect nuisances. The idea that one company of infantry can furnish aid and protection to emigrants who pass through this agency, is worse than nonsense. They can protect themselves no further than their guns can reach; they have no effect upon the Indians so far as fear is concerned; neither respect nor fear them; and as to protecting the traveller on the road, they are of no more use than so many stumps. There are no roads in the United States that need protection so badly as the north Platte and Arkansas roads. Property to the value of several millions of dollars passes over these roads annually; nearly every emigrant party are subject to annoyance from the time they leave the frontiers. On the north Platte road, the Pawnees and others have stolen property to the amount of several thousand dollars, and committed several murders; and the time has certainly arrived when American citizens should be permitted to travel on this continent without being annoyed by bands of worthless Indians. The road leading up the Arkansas river has been but little travelled until the last two years. Exclusive of the large amount of merchandise annually transported over this road to Santa Fé, stock to the value of thousands of dollars has passed this route to California this year. Roads so important as these should be guarded by a force sufficient to protect the lives and property of persons seeking homes in California, and a market for their stock, &c. Strong military posts should be built on the Arkansas and south Platte rivers.

As I had the pleasure of travelling from Fort Atkinson, by Fort Laramie, to Fort Leavenworth, with Major O. F. Winship, U. S. Army, who visited that country for the purpose of inspecting the military posts, I beg leave to refer the department to his report; and if his suggestions are carried out, I have no doubt that in a few years the Indians of the plains will be brought under the control of the government.

This agency is too large for any one man to attend properly to the duties of, extending, as it does, from Texas and New Mexico to about the 44th degree of north latitude, and embraces the headwaters of

the Arkansas, south and north Platte rivers. The Indians are so scattered over this large extent of country, that, with the limited means in the hands of the agent, it is impossible to bring them together at the points designated for the distribution of their goods.

As I remarked before, the Arrapahoes can never, in my opinion, be induced to live together as one nation; they are as hostile to each other as almost any other tribe on the plains. This agency should be divided into three; the duties cannot well be discharged by a less number. The Comanches, Kiowas, Apaches, southern Arrapahoes and Cheyennes, should compose the Arkansas agency; this will include one-half of the Arrapahoes, and one-third of the Cheyennes. The second agency should be on the south Platte, to include the balance of the Arrapahoes and Cheyennes; the Sioux to compose the Laramie agency; and each agency should be supplied with interpreters entirely under the control of the government; at present it is very difficult to procure reliable interpreters.

Very respectfully, your obedient servant,

JNO. W. WHITFIELD,
Indian Agent.

Colonel A. CUMMING,
Superintendent of Indian Affairs, St. Louis, Mo.

No. 30.

WESTPORT, MO., *October* 2, 1854.

SIR: I have the honor to report to you that I returned to this place on the 26th ultimo, after an absence of nearly four months.

As difficulties have recently taken place between the Sioux Indians and a detachment of United States troops near Fort Laramie, I have thought best to make a special report on that unfortunate affair, and place all the facts before the department that I have been enabled to gather. I was on the south Platte at the time of the fight, and consequently I have to rely on the statements of those who were present, and others who have resided in the country for a long time and who are well acquainted with the Indians. Their statements I have no doubt are correct.

On my way from Fort St. Vrain to Laramie I met about twenty-five lodges of Sioux Indians, who informed me that a few days previous a Mormon train had passed their encampment, and that a lame cow had strayed into the village, and that a Minnecowzue Sioux, from the upper Missouri agency, had killed and eat her.

Two days afterwards Brevet Lieutenant Grattan, with twenty-nine soldiers and his interpreter, came down to demand the Indian who had committed the depredation by killing the Mormons' cow. The Indian refused to surrender, and a fight ensued, in which the lieutenant, interpreter, and every man, were killed. On my arrival at Fort Laramie I immediately commenced investigating the affair to ascertain all the facts connected with the fight. I sent for a number of the traders and others, who were likely to know anything about it; and I addressed them a letter, which they answered.

I preferred that they should write their own statements, and give their own version of the affair. I beg leave herewith to enclose the correspondence.

Agreeable to the intercourse law, a different policy should have been pursued by the commanding officers. No regulations that I have yet seen, give officers the right to arrest and confine any Indian for an offence of no more magnitude than stealing a cow. Different orders may have been given at Washington; if so, troops sufficient to carry out such orders should be placed in the Indian country. I regret that the demand for the offender had not been postponed until my arrival. If it had been, I could have settled the whole affair without the least trouble. To have prevented a collision, I have no doubt but that the Sioux would have paid any number of horses, for I was told, by several reliable gentlemen, that they offered to pay for the cow; and if the intercourse law is to be obeyed, nothing more could be required. Indians consider themselves disgraced for life if arrested and confined. This feeling is general among all Indians, but more especially the wild tribes; consequently, they prefer to die to being taken and confined. In this case, it is evident that that was the feeling of the Indian who committed the depredation; and if the lieutenant had understood the character of Indians, I doubt whether he would have done as he did. Why Lieutenant Grattan took the position he did, in the midst of the village, surrounded by at least fifteen hundred warriors, perhaps never will be known; for it is evident that he must have known, before he went into the village, that a fight would be the result if he fired a gun.

If Lieutenant Grattan had left the interpreter he had, who was drunk and swearing he would take their hearts, and procured the service of some prudent sober man, no such difficulty, in my opinion, would have taken place, for it is evident that the Sioux Indians desired no trouble; and even after one gun had been fired, and one Indian wounded, the chief begged the young men not to fire—that perhaps the soldiers would go away.

I do not consider a whole nation bound for an offence committed by an individual until they make it a national matter, which was not done in this case; for, from all the evidence I could get, the head chief and others went into the village to try and persuade the offender to surrender; and after he had refused, he stated that he did not wish any of the rest to have anything to do with the affair.

The head chief begged the lieutenant to go back, and he would bring the man, dead or alive. No doubt Lieutenant Grattan's want of knowledge of the Indian character, and the rash language used by a drunken interpreter, was the cause of the unfortunate affair. The Sioux, or the bands in the Platte agency, have heretofore been regarded as the most peaceable and friendly Indians on the prairies to the whites. This is the only case I have ever heard of their disturbing the stock of any train during this season, and if the Mormon had gone into the village he could have got his cow without any trouble; but he took fright and left the cow. The Indians killed and ate it. This is the history, in a few words, of the commencement of the whole affair.

The forts at present located in the Indian country are most emphatically poor affairs. They can give no protection to any person

beyond the reach of their own guns. Infantry in the Indian country, so far as protecting the roads is concerned, are about the same use as so many stumps would be. Emigrants are compelled to protect themselves, and buy their way with sugar and coffee.

The Sioux, after the fight, took possession of all the goods that had been sent by government to them. By the terms of the contract, Messrs. Baker & Street were to hold the goods in their own possession until my arrival. Their train arrived early in August. The question with them was, whether they should keep them in their own wagons or store them in a good warehouse. Believing the goods would be safer in a warehouse, they there placed them. The goods would have been taken from the wagons; and even if they could have got them stored at the fort, they would have been no safer, for at the time of the defeat of Lieutenant Grattan's party, but ten soldiers remained in the fort; the balance were some distance off on duty. I regard it fortunate that the goods were not at the fort; for if they had been, the fort and all its inmates would have been destroyed. As to whether they could have taken the fort or not, I presume none will say they could not have done it. It was with the greatest difficulty that Mr. Bordeaux and others could, by hard begging, persuade the Sioux from going up to the fort the night after Lieutenant Grattan's party were killed. The Indians knew I would not give them their goods after the fight, and that in all probability the government might send troops after them. Believing this, it is reasonable to suppose they would take the goods.

* * * * * * * * * * *

Your obedient servant,

J. W. WHITFIELD,

Indian Agent, Platte Agency.

Colonel A. CUMMING,

Superintendent Indian Affairs, St. Louis, Mo.

No. 31.

Report showing the condition of the several tribes within the Great Nemahaw agency, September 25, 1854.

SIR: In compliance with the regulations of the Indian department, I have the honor to submit my annual report.

There has been much less sickness among the Indians within this agency during the present year than last; and although the unprecedented drought has caused a failure in their crops, they have suffered but little thus far for subsistence. The provisions furnished by government, which were distributed early in June, has doubtless contributed to this comparatively happy state of things. Nor do I anticipate any great amount of suffering during the ensuing year, except it be among the Iowas, should they be left to their own efforts for a living. The most of the fields and patches cultivated by the tribe have produced scarcely a third of their usual crop of corn, pumpkins, peas, beans, &c. Those who opened fields on the lands reserved for

their future homes, have better crops—some of whom have given an earnest of their intention to labor, by making rails, clearing up fields, fencing, &c.; and, in accordance with arrangements made in council, last year, for the encouragement of those who would go to work and till the soil, I have presented to six heads of families each a plough and set of harness. Others have manifested a disposition to earn, or merit, the same mark of approbation. In view of the almost total failure of their crops, would it not be well to apply a part of the sum which is to be paid them under the ninth article of their treaty, recently made, to the purchase of provisions for their subsistence, to be issued at stated periods.

At a full council, on the 21st instant, at this place, with the Iowas, it was agreed that the system of congregating in villages should be broken up, and hereafter each family must settle upon separate and distinct tracts or parcels of land within their reservations. If this rule can be strictly enforced and continued, their condition will have begun to be improved. Under the old order of things, no change for the better could be expected. The facility with which they can get whiskey from the neighboring States, has a tendency to continue them in their old habits of drunkenness and its concomitants. Fewer being together, there will be less inducement to idleness, drinking, gambling, and other low and grovelling debaucheries.

The Sacs and Foxes, notwithstanding the drought, will have corn enough to supply all their wants in this article until another crop is made, if used with economy, having near 1,000 bushels of last year's crop on hand. Forty acres of late corn, not well matured, was turned over to them, to select from it as much as they desired, to be prepared into sweet corn; after which, what remained is being cut up, hauled off, and put into shocks, and the field will be sown with wheat. There will be, besides, about 2,000 bushels to be cribbed. Had the season been favorable, double this quantity would be gathered from the same field. Between 400 and 500 bushels of wheat was divided among the Sacs and Foxes. Some 40 or 50 bushels were destroyed by fire, which at the same time destroyed about 1,100 rails; and, for a time, the fire endangered several of the houses on the place. It required the utmost exertion of every person on the premises to extinguish the fire and prevent further damage. The fire was occasioned by the carelessness of an Indian.

Owing to the absence of the Sacs and Foxes on a hunt, in company with the Pawnees, they have not yet located their reserve. On their return this will be attended to. They had, before they left, indicated the Great Nemahaw above, but joining the Iowa reserve.

The Kickapoos have selected the valley of the Grasshopper as their future home, for the surveying of which I have engaged a competent surveyor. The country selected was explored and examined by the delegates, in company with others of the tribe, for nearly a week before they decided, although instructed in full council to make it on that stream. Next to, and below where I believed the Delaware line is, the timber was plenty and good. From this I had much difficulty in withdrawing them, partly owing to the uncertainty of the boundary line between them and the Delawares.

Their reserve embraces much fertile land, well watered, and a sufficiency of timber to supply their wants. The main stream of the Grasshopper will pass through the centre, from north to south. Having written for the field-notes of the Delaware northern line, I have deferred making the survey until they come to hand. I also need the field-notes of the country lately ceded by the Sacs and Foxes and Iowas. This is necessary to ascertain the quantity of the Sac and Fox cession to be added to that ceded by the Iowas, which will not be subject to pre-emption.

An island lying along the Iowa shore of the Missouri river, containing near 2,000 acres, it is contended by persons who wish to occupy it that it was not included in the survey to the Iowas, under the former treaty. The field-notes of that survey would at once enable me to settle this question. I trust I may be supplied with them, and such maps of the country ceded by the Indians within this agency as the office of Commissioner of Indian Affairs can furnish. With them, I will be better able to protect the interests of the parties to the treaties, and perhaps without resort to coercive means.

The half-breeds located between the Great and Little Nemahaw rivers are slowly progressing in agriculture; but until their land is surveyed and allotted to them, their progress will continue to be retarded.

The Winnebago band living within this agency will be informed of the contents of the communication from the Indian department, dated September 4th. I will urge them to join their brethren at as early a day as possible.

The Pottawatomies residing on the Kickapoo lands have been notified to join their people; and the sooner they go, the better it will be for their interests.

I have not been able to value the improvements of the Kickapoos; this shall be attended to and duly reported when completed, in the manner directed.

I have had the Indians vaccinated; and when I was not with Dr. Chambers, who performed this duty, he was accompanied by the interpreters of the several tribes.

For operations on the farm, I refer you to the report of the farmer.

The mission and school established by the Board of Foreign Missions of the Presbyterian Church, under the superintendency of the Rev. S. M. Irwin, has continued to merit the fostering care of the government and of the friends of the Indian race. It is only with the rising generation that the impress can be made upon the minds of the Indian of the value of labor and education, whereby they and future generations may be benefited; and it is also with the young that the labor of the missionary has been successful in manifesting a knowledge of the Christian religion, and the hope of the glorious reward to those who sincerely believe and practise it. At a recent examination, I found forty-two scholars who reside at the establishment; they were, as usual, well clad, cheerful, orderly, and attentive. My frequent intercourse with them has enabled me to observe them at worship, at recitation, in the field at work, and at their meals, and at no one place have I seen cause for complaint; but, on the contrary,

their conduct was exemplary, and reflected much credit on those who have the guidance of these children of heathen parents. These children should be continued at school, and others added to it. Indeed, some plan should be adopted by which all the children could be taught to read and write, and how to work. I must respectfully refer you to my communication of the 6th September, in which, as requested, I gave my opinion with regard to the administration of Indian affairs, applicable to the tribes within this agency, "under the new order of things growing out of the recent treaties with them." The imperfect plan there presented may be suggestive of one more practical, when examined in connexion with others which have doubtless been forwarded by other agents within your superintendency. Although not wedded to the details of any particular plan, my experience teaches me that the Indians should be located separately and in small families; and the community of villages should be broken up, otherwise I fear that little of consequence can be effected towards amending their condition. All the treaties recently made with the tribes under my charge stipulate ample authority to the government to put some plan in operation, and to hold the reins, to guide and direct as circumstances may require. The work suggested is arduous, onerous, and thankless; but conscientious duty requires an effort to save from total annihilation this benighted people.

All of which is respectfully submitted by your obedient servant,

D. VANDERSLICE,
Indian Agent.

Colonel A. CUMMING,
Superintendent of Indian Affairs, St. Louis, Mo.

No. 32.

IOWA AND SAC MISSION,
September 20, 1854.

DEAR SIR: Our school, during the past year, has averaged forty-two; up to May we had forty-four; in that month some Ottoes persuaded three of our boys off to their village, and one of our girls died about the same time, leaving us but forty. These children are from the tribes of the Blackfeet, Sioux, Pawnees, Sacs, Foxes, and Iowas, a majority from the latter tribe. We have nearly an equal number of boys and girls; nearly one-half are half-breeds, and a majority of them are orphans, having neither father nor mother living.

Their studies in school are spelling, reading, arithmetic, and geography, and nearly all write. They are making some progress in their studies—as much, perhaps, as we should expect, in view of the work they do, and the strange language and difficulties they have to meet. But, until these people have more settled and industrious habits, work is as necessary as letters. The children all work very well, and we find the more diligent they are in work, the more contented and cheerful they seem to be—itself a sufficient reason for keeping them close at work.

Our custom is, to rise at 5 o'clock in the morning; breakfast at 6; have six hours' school in the day, commencing at 9; and the hours out of school are spent at work.

Our crop has been well tended and is good for the season; but, from the drought, it is rather below an average crop. We have about one hundred and ten or one hundred and fifteen acres under fence: one-half is cultivated, and about one-half is pasture. We have thirty head of cattle, over forty pork-hogs, three horses, and one yoke of oxen. Our help the past year has been Mr. and Mrs. Williams; Harriet Wallace, cook; and a part of the time Miss Higley, assistant teacher.

Mr. and Mrs. Jarvis reached us a few weeks ago, to assist on the farm and in the house. Our expenses for the year ending May last, as reported by the board, were $2,515 64.

Care is had to the moral and religious instruction of the children. It is kept in view in the school, and Friday afternoon is still given to this. Besides our common services on the Sabbath, catechising and Sunday school is uniformly attended to; most of the scholars succeed well in memorizing scripture. Three of our scholars are members of the church, and others at times seem serious. Their good order in time of worship is commendable.

Visiting, and preaching or talking to the adult Indians, have been kept up as usual, but with no more marked encouragement than in former years. But we still trust "the set time to favor" these poor people will soon draw near. These hurried statements, (for I am just setting out to be absent a few days,) together with your personal knowledge of our doings, will, it is hoped, enable you to report intelligibly on the state of our affairs.

Very respectfully, your friend and obedient servant,

S. M. IRWIN.

Colonel D. VANDERSLICE.

No. 33.

SAC AND FOX FARM, GREAT NEMAHAW AGENCY,
September 24, 1854.

SIR: I herewith submit, as requested by you, a brief report of the operations of the Sac and Fox farm. I took charge of the farm on the first of January last; had made during the winter between three and four hundred rails, fenced in twenty-five acres for pasture, and repaired much of the old fencing. Timber suitable for rails having become scarce in this vicinity, I had to cut and make them from rather indifferent trees, at a distance of three and four miles from the farm, and then built a bridge and made a road before we hauled them. Resort to other means of fencing must be had in a few years, on account of the distance rails must be hauled. In the spring we commenced breaking up the soil for corn; put in oats; but the almost continuous rains delayed me from getting the whole of the ground intended for corn planted until the last day of May; after which came the long and un-

precedented drought, which destroyed my expectation of a fine crop. One hundred and ten acres were planted in corn, seven acres in oats, and six acres in potatoes. Seventy acres of the corn will, I think, yield about, or rather over, two thousand bushels; forty acres, the last planted, was late maturing; this was turned over to the Indians to make sweet corn of, and I am now cutting it up for fodder. The oats yielded a heavy crop; but the potatoes will not return the amount of seed planted. The wheat crop turned out well, considering that wheat had been grown two years in succession on the same ground. Upwards of four hundred bushels were distributed to the several families of the tribe, and enough retained for seeding this fall. I am now preparing forty acres to be sown with it.

By the carelessness of an Indian, fire was set to a pile of straw, which spread so rapidly that before it was extinguished it destroyed about forty bushels of wheat, one thousand rails in the fence, and endangered most of the houses on the place. Everything being parched by the drought and inflammable, and the wind being high, it required the utmost exertions of all the people about the place to stop its progress.

The horses and oxen are in fine order. We have put up five stacks of hay. We have on hand about one thousand bushels of old corn, and one stack of old hay. I have ploughed for the Indians, at their village and in scattering patches on both sides of the Wolf river, over fifty acres; but their crops were almost a total failure. This was not for the want of work, for I believe they worked better than usual; but there was not a particle of rain on the larger portion of their planting from the time corn was put in the ground.

Notwithstanding the repairs which have been made to the mill, it is difficult to keep it in order; this is principally owing to the very imperfect manner of its erection. I, however, managed to do all the grinding required by the Indians. The Indians, I think, will have a sufficiency to do them this winter and spring from the proceeds of the farm.

With your knowledge and information in relation to the farm, and the manner in which it has been conducted, I shall conclude by subscribing myself,

Very respectfully,

THOMAS J. VANDERSLICE,
Sac and Fox Farmer and Miller.

Major D. VANDERSLICE,
Indian Agent.

No. 34.

SAC AND FOX AGENCY, *September* 1, 1854.

SIR: I have the honor to forward you my annual report for this agency. It will be short, from the fact of my having had an attack of the fever, from which I am not at present entirely recovered.

We have had an uncommonly dry season; and from what I have

seen, and reports from others, I am confident the Indians within the limits of my agency will not raise one hundred bushels of corn, and scarcely any potatoes or vegetables of any kind; with the large amount of emigration settling around them, this must necessarily make provisions for the next year very high.

I am sorry to say that the Indians have drank more liquor the past summer than they have been in the habit of doing. It may be accounted for from the fact of a portion of the Territory being open to settlement; the facility for obtaining it has thereby been greater. Some man opened a grocery about eight miles from this agency, and near the Ottowa land, shortly after the treaty was made with the Shawnees. Notwithstanding the severe laws which the Ottowa people have against drunkenness, and the good example and advice given them by the Rev. J. Meeker against a vice so ruinous to them and their race, still a good many of the Ottowas frequented this grocery, and were filched of their earnings, which are so much needed for the support of themselves and families during the coming season, by this pious missionary of his "satanic majesty." I have been told by those who have long known the Sacs and Foxes, that they have drank more whiskey in the last six months than they have ever been known to do before; and my opinion is that they will continue to get drunk so long as the means are within their reach.

On the second of August, by the request of the chiefs and headmen of the Sac and Fox tribe of Indians, I reported to the honorable Commissioner of Indian Affairs, through your office, an account of an attack made on the Sacs and Foxes by the Comanches, Arrapahoes, and Osages, about the tenth of July, one hundred miles west of Fort Riley. Some five or six days ago a Sac Indian, who had a brother killed in that battle, left here by himself, went within four hundred yards of an Osage encampment, met two Osage men, shot one down, and went up and scalped him; could have killed the other, but wished him to live to carry the news of what he had done to the Osage camp. Waited until he had done so; heard the cries and lamentations of those in the camp for their dead kinsman, mounted his horse, and returned with his scalp. The nation, immediately upon his return, moved to within a mile of the agency, where they are now dancing with joy and triumph over the trophy brought back in this warlike achievement to them.

I have no doubt it is your anxious desire, as well as that of the Indian department at Washington city, to adopt such a course of policy as will eventually civilize our Indian population. Permit me, in closing this communication, to make one remark, which I think will abide the test of time and of experience; and that is, to civilize, moralize, or Christianize an Indian, you must first teach him to work. Unless he is taught to work, all other efforts to improve his condition will be of no avail, and in the end will be to his disadvantage. A missionary in agriculture is needed among the Indians; a man to teach them how to farm it, to work, to use the different kinds of tools, and, above all, to be with them, and practically set an example before them. This is what is required among the various tribes; and I am in hopes the

department will put in operation such a plan among our Indian population.

I am, respectfully, your obedient servant,

B. A. JAMES, *Indian Agent.*

Colonel A. CUMMING,
Superintendent Indian Affairs, St. Louis, Mo.

No. 35.

OTTOWA MISSION, *September* 4, 1854.

SIR: I have been sick in bed for three days now past, and feel very unable to write my annual report.

The Ottowas have generally, during the last year, been blessed with a good degree of health, there having been about twice as many births among them as deaths. There has been but little change among them worthy of note; they continue to be temperate and industrious, and their desires to become white men and white women seem gradually to increase. During the last year they have been able to sell a large surplus of their produce; but, owing to the present drought, their crops have almost entirely failed. Their minds have been much agitated as to what course they shall take in future relative to their lands. They are decided that their condition cannot be bettered by removing to any other place; do not wish to sell any of their lands at present; think of dividing equally among themselves, and becoming, as soon as they can, United States citizens. Some thirty of their children have enjoyed the benefits of education at some of the mission schools of the adjoining tribes for several years past. They are now spending their annual vacation at home, but will return within a week from now to their schools, the most of whom are placed under the guardianship of the undersigned.

The religious portion of the Ottowas continue to adhere strictly to the common religious duties, such as secret and family prayers, attendance at the regular meeting, observance of the Sabbath, contributing to the wants of the poor and to the spread of the gospel, &c.; and, with very few exceptions, the whole tribe lay aside their common labors on the Sabbath, and devote the day to rest.

The undersigned and wife continue, as formerly, to administer medicine and other comforts to the sick, and in every other way possible to contribute both to their temporal and spiritual welfare.

Most respectfully, I am, dear sir, yours, &c.,

JOTHAM MEEKER,
of the American Baptist Mission Union.

Judge B. A. JAMES,
United States Indian Agent, Sac and Fox Agency.

No. 36.

KANSAS AGENCY, *August* 31, 1854.

SIR: Since my last annual report I see but little change in the condition of the tribes of this agency, with the exception of a few families.

The progress in agriculture and mechanic industry is but slow. Indolence and drunkenness cling to them with a tenacity which baffles the perseverance and benevolent zeal of the missionary. Civilization, it is true, has decorated their persons with more comely garments than the breech-cloth and blanket, and banished many of the customs of savage life, but nevertheless much remains to be done. They are still the children of nature, easily led astray and seduced into vicious habits, difficult to be taught and slow to embrace the Christian code of morals.

Owing to the extensive and continuous drought of the present season, there is a general failure of the corn crops among the farming portion of these people; and since the forest and plain no longer yield them their wonted tribute, I fear many of them will perish of famine, or from the use of unwholesome food.

In view of this scarcity of provisions, in my letter of the 24th ultimo I suggested that a portion of the annuity of the Delawares be applied to the purchase of breadstuffs, such a direction of their annuity being legitimate under a provision of their late treaty.

In council with the Wyandotts I also advised that they apply a part of their funds of the present year to a like use. The proposition was favorably received and taken under advisement by their chiefs.

As regards the Shawnees, their credit and ample means will, perhaps, enable them, individually, to furnish a sufficiency.

I respectfully call the notice of the department to the small tribes of Munsees, Stockbridges, and Christian Indians within this agency. These tribes are very poor; they receive but trifling annuities: the Munsees, in fact, receive none. Without assistance from some quarter, numbers must suffer if not perish for food.

The accompanying report of the missionary schools will show the progress which the youth of these tribes are making in this department of civilization and knowledge. I estimate the number of children who are sent to school to be about two hundred and thirty-five: of Wyandotts, one hundred; Shawnees, about ninety; and Delawares, forty or forty-five. The Wyandotts have but a small school fund; this they disburse to three district schools. The Shawnees and Delawares have concluded to concentrate their school fund in their respective reserves, regarding the district system as not suitable to their dispersed settlements and the truant dispositions of their children.

In this agency there are no other employés except three blacksmiths and assistants, who are generally kept busy, horse-shoeing constituting the largest item of work.

There are but three trading-houses in this agency; two in the Delaware, and one in the Shawnee country.

Very respectfully, &c.,

B. F. ROBINSON,
Indian Agent.

Colonel A. CUMMING,
Superintendent of Indian Affairs.

No. 37.

FRIENDS' SHAWNEE LABOR SCHOOL,
8th month 22, 1854.

In compliance with thy request, we send our report of the situation of our Shawnee Labor School.

We have had an average number of twenty Indian scholars during the past year in our school. The scholars have been mostly regular in their attendance and in their deportment, and have made good progress in their studies, and are willing to work. We have twelve girls and eight boys; the girls are daily taught to work in sewing, knitting, &c., and the boys are taught to work on the farm.

In our efforts we find no obstacle to success arising from any natural inability to education or to work; the girls are very ingenious with the needle, and readily learn to make garments. My acquaintance with the Shawnee people has been but short, but it appears that the missionary continues to render essential benefits to that much injured people in various ways, and the fruits of their labors among them have become more and more apparent. Some have given evidence of the influence of the Christian religion by showing in their conduct and conversation that they have indeed been taught in the school of Christ, and that there is an evident advancement in their manner and mode of living. They have abandoned the precarious pursuit of the chase for the cultivation of the earth. Many of them have good farms, well stocked with cattle and hogs, and a considerable number have many of the comforts and conveniences of civilized life about them. We have had but little sickness the past year; as far as we know, it has been a general time of health, for which we feel thankful to the Author of all Good.

Classes.—In spelling and reading, 17; in writing, 15; in arithmetic, 8; in Bible history, 12; in geography, 15; in alphabet, 3.

Respectfully submitted:

DAVIS W. THAYER,
Superintendent.

B. F. ROBINSON,
United States Indian Agent.

No. 38.

SHAWNEE BAPTIST MISSION,
Kansas Territory, August 24, 1854.

SIR: I comply thus early with your instructions relating to the annual report from this mission station.

The character of our labors remains the same as in preceding years, or varied only by a change of circumstances. An interest and some anxiety have been awakened around us in the territorial organization, and as to the probable results upon the condition and destinies of the people. For the most part, in accordance with the usual delight of

mind in change upon the monotony of life, pleasure, instead of pain, has been developed.

Our English boarding-school has advanced satisfactorily under the management of their accomplished teacher, Miss M. G. Doty. The punctual attendance of the pupils during term-time has been especially encouraging; indicating, as it does, increasing light among the people. The pupils voluntarily pledge themselves to temperance, and seem determined to escape the horrors of drunkenness.

In the favorable progress generally we note with pleasure the success of your efforts in promoting the temperance cause. The proportion of drunkards is much diminished, and less boldness and determination characterizes their movements. An increasing attention has also been paid to religious instruction; some additions made to the churches. We hope the most of the people will be prepared to meet their prospective changes, though we regret to see a portion of them still adhering to the superstitions of their fathers.

Very respectfully submitted:

F. BARKER,
Superintendent of the School.

Major B. F. Robinson,
United States Indian Agent.

No. 39.

Fort Leavenworth Indian M. L. School,
August 27, 1854.

Sir: In compliance with your instructions, I respectfully submit the following report of this institution under my charge:

The past year, taking in view the interest of the institution generally, has been one of more than ordinary interest. The number of children in attendance through the past year has been large, and I think that the Indians have begun to see the importance of keeping their children to school more than they formerly did.

The health of the school has been remarkably good, taking in consideration the prevalence of the cholera that has been through our vicinity, passing all around us and leaving us unharmed, for which we would render our grateful acknowledgments to Him who has the power both to give and take life.

The number of Shawnee children in attendance for the past year is 49; number of Delawares, 19; number of Wyandotts, 14; number of Ottowas, 23; total, 105.

All of which is respectfully submitted:

THOS. JOHNSON, *Superintendent.*

Major B. F. Robinson,
United States Indian Agent.

No. 40.

St. Mary's Pottawatomie Mission, Kansas Territory,
September 25, 1854.

In compliance with the regulations of the department, I beg leave to lay before you the condition of our Pottawatomie Catholic manual-labor shool. We have admitted during the year ending September 30, 1854, seventy-three boys and eighty-five girls. The average number of boys during the four quarters has been fifty-four, and that of the girls sixty-eight, as you will readily perceive by examining the quarterly bills, and the tabular reports A and B, which are herewith transmitted to your office. They exhibit the names of the pupils, their age, and progress in the various branches of art and science which we deem adapted to their situation in life.

Our establishment contains three different parts, viz: the schools, the farm, and the church; which duty, interest, and zeal prompt us to foster. The school has been in successful operation all the year without sickness or interruption; the pupils have been regular in their attendance. At no period has the institution been more popular and prosperous, though we are free to confess that our prosperity is dearly bought with toil and hardship, with temperance and economy. But we deem it cheap even at that price; we thank our stars for our good fortune. We see around us Indian missions and schools broken up, or in a failing condition, whilst others have their ship all the time in such stormy seas that escape appears impossible. But, although we have facts to state that win us the applause of our friends, we cannot conceal from you that we stand in a false position before the government. Ours is a manual-labor school for boys. Now the supposition is, or at least ought to be, that the scholars will spend part of the day in the field and part in the school-room; or, as it is practised in the States, work in summer and study in winter.

There is considerable ideal beauty in this plan, and it would seem that it cannot help meeting with success. We are enthusiastic in the cause; it has always been our aim to establish a school where a true life can be lived, where labor can be united with learning, where boys can be fitted to do more extensive good than has yet been accomplished. We have been ready for the task this good while; and if our Indians will second our views, we shall at no distant day have a school such as this age has not. But, alas! we cannot muster a sufficient number of grown boys to take a start.

When our lads grow up and bid fair to render us some assistance in the field, they are taken home to work, and return no more; we only get raw recruits, undisciplined Philistines, hardly willing to learn to work, and unable to handle a tool. There lies the difficulty. It is some trouble to make an Indian fall in love with work, who deems labor a disgrace, and who looks to his squaw to hoe the corn. The old and the young, the father and the son, are all equally averse to work. An Indian is frequently heard to utter this foolish complaint, that it is a pity he cannot plough his corn in winter, when the weather is cool; he says it is too hot to work in summer. There are many exceptions to his rule; but the generality of Prairie Indians

live up to it. But if we cannot carry out our plan to its full extent, we are not idle. We have set up our mark, and the little Indians must have their bow and arrow and shoot at it. If they cannot help us to raise corn and pumpkins, they must peel potatoes, mind the gap, and be somewhere "*in pomorum custodiam.*"

Our school-boys in general are a merry and happy set, always best pleased when they have plenty to eat and to drink, and are suffered to have a little their own way. They love the school and their teachers, and behave as well as can be expected from their age; their school hours are regular, during which they evince a laudable application. They attend divine service on Sundays, and are made to say their prayers in common, morning and evening. The female department occupies a pile of buildings by itself, and is under the charge of the ladies of the Sacred Heart. This institution presents an attractive appearance, and is no doubt the most numerous school in the Territory of Kansas. This is a manual-labor school, too—true to its intents and purposes, a perfect model in its kind, which has realized the most sanguine expectations of our patrons and friends. Learning and piety, industry and modesty, go hand in hand. The girls are taught all the branches of a plain English education, and are ever ready to make themselves useful and agreeable to their mistresses. The premises are a real bee-hive of industry; when the school hours are passed, some sew and spin, others wash and work in the kitchen.

Our mission farm continues in part to support us. We have two hundred and twenty acres under fence, of which one hundred and ten are under cultivation; the balance is in meadow and pasture. There is almost a total failure of crops in the Territory. We had this season fifty acres in oats, which produced a good heavy crop; fifty in corn, hardly half a crop; ten acres in potatoes, which will yield almost nothing; they were planted about the 10th of May. Every one knows that the new Territories are a fine grazing country, and that stock-raising will ere long be the favorite occupation of the settlers. Our stock consists of some three hundred and fifty or four hundred head of horned cattle; they range on the prairies in summer, and in winter they are put up in a field and kept on prairie hay and oats.

Four clergymen reside at this mission of St. Mary's, and attend to the spiritual wants of the Pottawatomie Indians. We have built three chapels in various localities for the accommodation of our Catholic population, where they may attend divine service every Sunday, and listen to the word of God. Many new settlers, squatters of the first-water, not acquainted with our Indian reservations, have offered to settle about the Mission. Some way or other this place looks to them like a little Paradise. When they understand that they cannot settle here, they feel sorely disappointed. Some young folks have boasted that they will out-general the Indians. It is surmised that they intend to marry some of the best-looking young squaws, late school-girls, and to take possession of the land. That is certainly a great trick, and it is confidently asserted, by those who know, that the women will stand the game. We have hailed with pleasure the organization of the Territories; anarchy and arbitrary power will be proscribed, and salutary laws and the fear of punishment will restrain the wicked and

lawless offenders. Peace, order, and justice will prevail and reign over the land. We regret to see the country settling under the present unfavorable circumstances, such as failure of crops, scarcity of produce, and high prices of provisions. We have always expressed the opinion that we would see a famine in Nebraska the first winter of its settlement.

Our Kansas river has proved to be a fine navigable stream in the rainy season, May and June. The facilities of steamboat navigation up to Fort Riley will benefit the settlers in the Kansas valley and adjacent districts.

Yours, respectfully,

J. B. DUERINCK,
Superintendent of Manual-labor School.

Major GEORGE W. CLARKE,
Pottawatomie Agent.

No. 41.

OFFICE SUPERINTENDENT OF INDIAN AFFAIRS,
Fort Smith, Arkansas, October 2, 1854.

SIR: The subjects of report upon the welfare and general condition of the several tribes within this superintendency for the past year are barren of popular interest. Little additional to what is already known can be said of the progressive improvements of these people in civilization, industrial habits, morals, or education.

The accompanying reports of agents Dorn, Cooper, and Smith, are referred to as embracing much of local interest connected with their respective agencies.

The very few school reports accompanying these will not warrant the conclusion that primary schools and seminaries of respectability do not exist in the Indian country. The Cherokees are in the advance of their neighbors, although the Choctaws, Chickasaws, and Creeks have a number of respectable schools of both classes.

The system adopted by the Cherokee council of giving employment to the highly-educated natives, as teachers in their primary schools, appears from experience to be founded in wisdom, and has proven eminently successful.

Their male and female seminaries are with the best institutions of their class in the adjoining States.

The few remaining difficulties and subjects of dissatisfaction existing among the tribes of this superintendency grow out, it is believed, of the previous policy of the government of forcing upon weak tribes an unnatural union with stronger ones. The numerical and popular strength of the Choctaws, it is alleged by the Chickasaws, affords the opportunity, which is often availed of, to oppress and trample upon their most sacred municipal as well as national rights. Without reference to the character of the treaties existing between the government and these tribes, I propose only, upon this occasion, simply to repeat my convictions, as expressed in my annual report of the last

year, that nothing short of a final separation of these tribes, recognising each other as altogether separate and distinct nations, will ever afford that harmony among them so much desired by the government of the United States. It is, however, hoped and believed that the interest already manifested by the Indian department in regard to this subject, by providing for the convention of a general council of both nations at Doaksville in the early part of this month, for such a settlement, will produce happy results, satisfactory alike to the government and both nations.

A position not very dissimilar from that of the Chickasaws is occupied by the Seminoles in reference to their forced connexion with a stronger tribe, whose councils overshadow, as they believe, all the vital interests of their feeble nation. And I would here remark, from the information I have, which is derived from the most reliable sources to be obtained, that to this cause mainly—at least, more than to any other—is attributable the great difficulty in inducing the removal west of the small remnant of the Seminoles from Florida. Although comparatively few in number, these people have long enjoyed a separate nationality, and the interest of this government in their removal would be consulted by a concentration in one separate national body with a first-class agent, with a fair prospect of competing with their neighbors in all that distinguishes these from the other tribes of the continent, by making liberal allowances not only to those yet to emigrate, but also to those who, from the force of unfavorable circumstances on their part, have in many instances been forced to come, as the advanced guard of that nation, have suffered, and, from their present peculiar position in connexion of the Creeks, still continue to suffer, privations and wrongs of which their friends in Florida are by no means ignorant. Hence they prefer their present predatory mode of life in Florida, with all its attendant dangers growing out of the threats both of the citizens of Florida and the government of the United States, with the privilege of self-government, to the proffered pecuniary advantages offered for their removal west, when it is known that they are to be placed under Creek rule, which to them is synonymous to oppression.

I entertain the confident opinion, that should the government adopt a new policy in reference to the Seminoles, placing them upon an independent footing with their neighbors, by assigning them a separate nationality, and by supplying the whole nation with those necessary beginnings so essential to every people on entering upon a new and unpractised mode of life, such as subsistence, stock, farming and rough mechanical tools, with a sufficient pecuniary allowance annually for a term of years, such as to insure their successful support and comfortable habitations in a climate so very different from their ancient homes, the government would accomplish peaceably their removal and permanent settlement west. It is a fallacious idea to suppose that those who have so long withstood the heavy pecuniary temptations held out by the government to induce them to emigrate, will ever peaceably agree to do so while the body of the nation here conceive themselves overreached, or, seduced by what means soever to emigrate, remain totally dissatisfied with their present dependent position upon the indulgence

of a stronger power, the government of whose councils deprives them of their ancient municipal rights—rights as ancient as their name, and as sacred as their lives.

These few suggestions, it is hoped, will afford data upon which to inaugurate a practical and successful policy productive of the desired result.

I am well satisfied that the system heretofore adopted and attempted to be carried out by individual contracts, or by the aid of the military, except in arms, must fail, as it has heretofore done, to accomplish any great good, until the real cause of dissatisfaction is removed.

The project presented to the United States Senate, at its last session, for the organization of Territorial governments in the Cherokee, Choctaw, and Creek nations, copies of a bill proposed to be passed having been disseminated among the people of these several tribes, although extremely liberal in its provisions towards the Indian, does not appear to have been received with much favor.

Much time would be required in order to obtain the consent of these people to accept a *law* already passed by Congress, and requiring only their approval to make it effective and operative, to enable them to scan its provisions and form their judgment before adopting it. The most liberal provisions of the proposed bill they fear would be stricken out on its passage, and their consent now required to the project taken and held as approbatory of provisions which, upon its passage, might prove altogether different from the present features of the proposed bill. Should Congress, however, pass a bill provisional, equally liberal, giving these people some reasonable time to determine for themselves either to accept or reject it, I entertain the opinion that, with all their prejudices against change and their prepossessions in favor of ancient customs, the intelligent portion of those nations would be able in one or two years to remove every serious objection.

The naked proposition as now presented has no material weight. A bill of the same or similar character, if passed by Congress with a provision that it should go into effect whenever the general council of either nation signified by public act its willingness to accept it, would lie before them as a plain proposition, would command their respectful attention, and no doubt would, soon or late, be adopted by them all.

The health of the Indian population in the southern superintendency has been good during the past year.

Their general prosperity for the future must necessarily suffer some abatement from the certainty of a scanty corn crop; the elements of substantial wealth throughout most of the country is such, however, as to warrant the belief that little or no suffering is likely to prevail.

With sentiments of the highest regard, I have the honor to subscribe your obedient servant,

THOS. S. DREW,
Superintendent Indian Affairs.

Hon. Geo. W. Manypenny,
Commissioner of Indian Affairs, Washington, D. C.

No. 42.

CHEROKEE AGENCY, *September* 27, 1854.

SIR: I beg leave to submit the following, as my annual report of the condition of affairs in this (the Cherokee) nation. Little has occurred since my last, deserving particular notice, either in their domestic matters, or in their relation to the general government. Their government is still in an embarrassed situation. With their national debt increasing, and having no revenue but a small annuity derived from the funds held by the United States government, it must inevitably cease to exist, unless there is some permanent provision made for supplying their now empty treasury with requisite funds. They expect to supply their present necessities by the sale of their neutral land; but as they have made known their wishes in regard to the sale of it to the government, through their delegates at Washington, it will be unnecessary to call your attention to it; I, however, recommended its purchase in a former report. A bill was introduced at the last council with a view of enacting a law authorizing taxation, but I am sorry to say it was lost. It meets with but little favor, particularly among the lower classes of Indians. The farming portion of the community in the nation, although unusually industrious this season, have realized but a poor reward for their toil, in consequence of a severe drought that prevailed; and I have serious apprehension that there will be considerable suffering among the poorer class. Nor can they expect succor from the adjacent States or nations, as the crops have failed from the same cause throughout the west. This privation will be more keenly felt at this time from the fact of their having enjoyed an abundance since the payment of their "per capita" money, but which the most of them have spent with Indian-like improvidence, without having derived any permanent benefit. Notwithstanding, however, the embarrassment of the government and the many difficulties which they have to contend with, the Cherokees continue to improve in many respects. There has been but little crime in the last twelve months; their laws are rigidly enforced, and there is now more unanimity and harmony existing among them than there has been for many years. It is with peculiar pleasure I refer you to their institutions of learning, which are conducted with a zeal and perseverance that must command admiration. And if the system of education now being carried on continues to meet with the encouragement it does at present, the Cherokees in a few years will have fully as many advantages in this respect as their more advanced neighbors in the States, which cannot but have a beneficial effect in elevating their character, and otherwise improving their condition. I attended the last examination of both the male and female seminaries (the two higher schools,) and was much gratified with the proficiency exhibited by the students; creditable alike to themselves and to their worthy teachers. The missionaries, with some few exceptions, are doing much, both by instruction and example, to enlighten and improve this people. These few exceptions that I am reluctantly compelled to make, are, I fear, violating the trust reposed in them, and instead of attending to the useful and legitimate object of their station, are rendering them-

selves obnoxious to the Cherokees by fanatically pursuing a course which, if persisted in, must lead to mischievous and pernicious consequences: I allude to their interference with the institution of slavery. I would respectfully call your attention to a matter which, though disapproved of by your predecessor, from its propriety and importance I think it my duty to again refer to: I mean the abandonment of Fort Gibson as a military post. I do not wish, in making this suggestion, to intimate that the officers in charge of it are in any way remiss in their duty, or that the troops are an injury in themselves, but as occupying a locality that would be of great value to the citizens of the nation, being at the head of steamboat navigation, near the junction of the Arkansas and Grand rivers, and in possession of the only eligible point on the river from which commercial advantages can be derived, while their continuance there now is unnecessary. I cannot but think their removal a desirable object. The bill now before Congress for organizing into Territories this and some of the adjoining nations, meets with considerable opposition from the Cherokees. It would, however, be a difficult matter to arrive at any correct conclusion as to what would be their action upon it, were they called upon for a decision. The unhappy difficulties that followed the sale of their country in Georgia have taught them to be extremely cautious even in the expression of their views upon such a subject; and many who may look perhaps favorably upon it, dare not avow it. I cannot but believe, myself, that in view of the crippled condition of their own government and the liberal provisions of the bill, it would have the effect of accelerating their advancement in civilization. I respectfully refer you to the accompanying reports of teachers, missionaries and others, for details in their respective departments.

Very respectfully, your obedient servant,

GEORGE BUTLER,
Cherokee Agent.

Gov. THOMAS S. DREW,
Superintendent Indian Affairs, Fort Smith, Arkansas.

OFFICE OF SUPERINTENDENT OF INDIAN AFFAIRS.

Received at this office October 11, 1854, too late to avail of the information afforded in my annual report; but I take occasion to approve and endorse the sentiments contained, with the exception of removal of the military post from Fort Gibson.

THOMAS S. DREW,
Superintendent Indian Affairs.

No. 43.

ENTERPRISE, MO., *August* 10, 1854.

DEAR SIR: I beg leave to submit this as rather a condensed report of the missionary work within the bounds of the Cherokee district,

under the supervision and support of the Methodist Episcopal Church south.

We have six missions, with a membership of thirteen hundred and seventy-nine; blacks, one hundred and forty-five.

In this field of labor we have fourteen missionaries, four whites and ten natives.

The amount appropriated by our missionary board for their support during the current year, is three thousand two hundred dollars, ($3,200.)

Our missions, for the most part, are in a healthy and somewhat flourishing condition. The quarterly meetings that I have been permitted to be at during the year, have been generally well attended, especially so during the last round, and at several of them considerable interest was awakened.

The educational interest in this country is steadily, and I may say rapidly, increasing. The excessive drought that has been prevailing for some time, and still prevails in this and the surrounding districts of country, will cause a considerable falling off in the agricultural productions of the country this year; indeed, it is greatly feared the people will not, without much difficulty, be able to obtain sufficient supplies of bread.

Very respectfully, yours,

D. B. CUMMING.

Geo. Butler, Esq.,
United States Agent for the Cherokees.

P. S.—There are two missions which I reported last year, that are now embraced in the Creek district.

D. B. C.

No. 44.

Canan, Delaware District, C. N.,
September 12, 1854.

Respected Sir: Your favor of August 26 was duly received, for which please to accept our best thanks. You wished to know something about the condition of our mission at this place. We have for some time been rather at a loss as to the best course to be pursued by missionaries among the Cherokees. The public school in this neighborhood has rendered it, I think, impossible to keep up a mission school at this place. Looking at things as they are, or at least as they appear to us, it seems necessary, as well as desirable, that this mission would be better located three miles west of this, at a place called Mount Zion, which is a neighborhood destitute of school privileges, and is also much desired by the residents of that neighborhood; which would meet with the wishes of the people, as well as the opinion of the Rev. John G. Herman, president of our mission board at Salem, North Carolina, whom we had the pleasure of having in our midst about two months since; when it was determined, in our mission con-

ference, that this place be discontinued, and this station transferred to Mount Zion, the point above mentioned. An effort was made here by the Rev. Miles Vogler to keep up a mission school, but proved a failure. He then moved to Mount Zion, and established a school there, also Sabbath-school and preaching every Sabbath; but has since been called from time into eternity. There was also Sabbath-school and preaching kept in this neighborhood, as well as preaching at other points in the country.

It has been a matter of regret with us that we could not keep up a mission school at this place, in consequence of public schools in our immediate vicinity.

Just as soon as the necessary buildings can be erected at Mount Zion, we intend removing the mission there, and establishing a mission school forthwith, or as soon as practicable; though we apprehend some detention in consequence of the death of Rev. J. G. Herman, which took place near Springfield, Missouri, on his return to Salem, who had not made out his report to the mission board at Salem.

You wished to know something about the morals of this people. I am rather at a loss how to answer you upon that head, though I believe, upon the whole, that it is improving. It is a pity that so many do not appreciate the school privileges that are offered to them; with many, I have no doubt it is owing to ignorance, while with others it may be attributed to indolence. There cannot be any great improvement in the morals of a people until the scourge of nations is removed from them, which it is our hope may some day be brought about. I suppose you understand what I mean by *scourge*, which is intoxicating drinks.

I for one solicit your attention to this thing, and hope that you will use all your authority and influence to suppress the traffic along the line in whiskey. Fearing that I have wearied your attention, I will close, and remain,

Your unworthy, humble servant,

E. J. MACK.

No. 45.

PARK HILL, *September* 22, 1854.

SIR: Your note of August 25 failed to reach me till week before last, when I was necessarily engaged in preparing for the annual meeting of our mission. That meeting, with going to and fro, occupied the most of last week, and made business for me to occupy much of the time since, so that I could not reply till now.

My report for last year having been written near the close of August, I bring this down to the same time.

The stations of the board have been the same during the past year as the preceding. The persons connected with the several stations, August 31, are as follows:

Dwight.—Reverend Horace A. Wentz, missionary; Mr. Jacob

Hitchcock, secular superintendent; Mrs. Hitchcock and Miss Jerusha Swain, teachers.

Fairfield.—Reverend Edward Teele, missionary; Mrs. Teele; Miss Lucina Lord, assistant; Mrs. E. W. Pierson and Miss M. E. Denny, teachers.

Park Hill.—S. A. Worcester, missionary; Mrs. Worcester and Miss Lois M. Hall, teachers. The Reverend Stephen Foreman, native, is employed a portion of the time as translator, and Mr. Edwin Archer as printer.

Lee's Creek.—Reverend Timothy E. Ranney, missionary; Mrs. Ranney; Miss J. F. Orr, late Miss Stone, teacher; Miss J. S. Hitchcock, assistant.

Honey Creek.—Reverend John Huss, native teacher. Reverend Marcus Palmer was employed as an itinerant laborer a portion of the year.

The number of members in the several churches of our mission is as follows:

Dwight, 40; Fairfield, 72; Park Hill, 45; Honey Creek, 50; Lee's Creek, 11: total, 218.

In the most important in all respects—the success of efforts for the spiritual welfare of the people—the aspect of things during the past year has been dark.

The schools, collectively, have been more flourishing than during the preceding year. The school at Dwight has had an average attendance of 20 scholars, the whole number being 28. The school at Fairfield has, most of all, increased in prosperity, but the statistics I have not at hand. At Park Hill there were 60 pupils in all, the average being about 30. During the summer term 22 were boarded in the neighborhood, at the expense of their parents and guardians. At Lee's Creek, during the winter term the whole number was 40, and the average 21; in the summer term the whole number was 26, and the average not more than 15.

The printing executed at the mission press at Park Hill has amounted in the aggregate to 756,000 pages; consisting of part of the book of Exodus, the Cherokee almanac for 1854, and a new edition of the Cherokee primer, Cherokee hymn-book, and a part of the gospel of John—all in the Cherokee language, except about half the almanac, which is English.

The new house of worship at Park Hill has been completed, and proves to be very commodious, and is the means of somewhat increasing the number of attendants on the worship of the Sabbath. The cost was found to exceed $2,350; of which $1,825 has been subscribed, but only about $1,586 as yet collected. It is hoped that the greater part of the unpaid subscriptions will yet be paid.

Respectfully yours,

S. A. WORCESTER.

GEORGE BUTLER, Esq.,
Cherokee Agent.

No. 46.

PARK HILL, *October* 2, 1854.

SIR: Your note was received in due time, but I am truly sorry that it has been out of my power to comply with your request at an earlier day.

The Cherokee Bible Society, of which I am secretary, was organized about thirteen years ago. It was small in its beginning, but has grown to be quite an institution, and promises to do much good, so far as furnishing a knowledge of the sacred Scriptures to the whole Cherokee people is concerned.

The parent society holds its annual meeting at Tahlequah, on the third Wednesday in October of each year. Provision is made in the constitution for the organization of auxiliary societies in each of the eight districts, and up to the present time six have been organized, viz: one in Tahlequah, one in Flint, one in Illinois, one in Delaware, one in Going Snake, and one in Sequayah district. The object of all is the same, viz: "the dissemination of the sacred Scriptures, in the English and Cherokee languages, among the people of the Cherokee nation." About two hundred dollars are contributed by these different societies annually, and paid over to the executive committee of the parent society; and this amount is laid out for books by the executive committee, for gratuitous distribution.

About four hundred volumes of these books are purchased and distributed annually. To give them as wide a circulation as possible, they are placed in the hands of individuals residing in the different parts of the nation, who distribute them without charge to the society. More might be distributed, if the society had the means at command; for notwithstanding the number of books put in circulation annually, there is a constant demand for more.

The good accomplished by the reading of the Bible is not as apparent as is desirable; yet we cannot but hope much good has been, and will still be, effected among this people. The Cherokees, I am convinced, owe what they are to the influence of the Bible. Our common schools, our high schools, our temperance societies, and even our form of government, owe no less their existence to the same cause. And it is an interesting fact, that so many of this people are a *reading people;* I mean those who speak and read the Cherokee language alone. All might become readers within a short time, if they were so disposed, or the proper steps taken. The Scriptures circulated, and indeed all our books, are printed with the characters invented by George Guess. I presume you are aware that a Cherokee has only to learn the alphabet, and he can read his Bible or any other books printed with the above characters. With what ease, then, might this whole people become a Bible reading people. And, but for the depravity of the human heart, this, as well as other good results, would be apparent in every part of this nation. And because we see none of these good results among this people, must we conclude that no good has been effected—that the Bible is circulated to no good purpose among the Cherokees? Not at all. How is it, for example, among those who have long sat under the sound of the gospel, who

have been readers of the sacred Scriptures from early childhood? Is there less crime among these? Are they more orderly? Let *facts*, notorious facts, speak for themselves.

I am, your obedient servant,

STEPHEN FOREMAN.

GEORGE BUTLER, Esq.,
Agent for the Cherokees.

No. 47.

TAHLEQUAH, *October* 4, 1854.

DEAR SIR: In compliance with your request, I beg leave to present a brief statement of the condition of the Baptist mission in the Cherokee nation, under the patronage of the American Baptist Missionary Union.

This mission has been in operation many years—first in the east, and afterwards in this country. I cannot, however, attempt to give anything like a history of its progress, and I presume that is not necessary nor desirable.

There are, at this time, connected with the mission two white and five native ordained preachers. One of the former is teacher of one of the public schools of the nation, and two of the latter receive no aid from the mission. The labors of the mission have been mainly, though not exclusively, directed to the improvement of the full Cherokees, and have consisted principally in the education of youth, the preaching of the gospel, and the translating and printing in their language the sacred Scriptures and religious tracts.

In the preaching department, our gratitude is due to God for the degree of success granted to labors so feeble, in making them instrumental in bringing many Cherokees, both male and female, to the knowledge and enjoyment of the priceless blessings of the gospel. Many of the members of the Cherokee churches have adorned their profession in life, and have died in the possession of a hope full of immortality. Among such may be named our late highly esteemed friend, Jesse Bushyhead. He was a man of great mental power and extensive influence, the whole of which he employed in promoting the temporal and spiritual interests of his people. He died in July, 1844, generally and sincerely lamented. In 1852 our churches sustained great loss in the death of two more of our native preachers, Peter Oganaya, of Delaware Town, and Moses Potts, or Dsulasky, of Saline district—both of them devoted and useful men. There are, at present, six organized churches and four branches, at which the ordinances of religion are administered and Christian discipline maintained. I cannot just now give the precise number of church members, but I presume twelve hundred to be a pretty correct estimate. Since the 5th of February last, ninety-one persons have been baptized, on profession of their faith in the Saviour, and received into the membership of the churches. Besides these, there are, in most of the congregations, a number of persons seriously concerned about religious things, who manifest earn-

est desires to receive more particular instructions on these subjects. In these churches a missionary society has been organized, through which contributions are made for the spread of the gospel and the circulation of the sacred Scriptures in the destitute parts of the world.

The churches have five hewn log meeting-houses, erected by themselves, varying in size from thirty feet square to seventy by thirty feet; and five smaller ones, for the convenience of small neighborhoods.

In the translation department, the book of Genesis, (with the exception of the first three chapters, which had been translated before, under the direction of the missionaries of the American board,) the Gospel of Luke, several Psalms, part of the Pilgrim's Progress, and part of Parley's Ancient History, were translated and printed in the Cherokee Messenger some years ago. Specimens of the grammar of the Cherokee language, giving a brief view of its structure, were inserted in the same periodical.

The following portions of the Sacred Scriptures have been translated, under the direction of the Union, by the same hand—John Buttrick Jones—and printed by Hervey Upham, viz:

The Gospel of Mark,
Paul's Epistles to the Romans,
1st Corinthians,
2d Corinthians,
Galatians,
Ephesians,
Philippians,
Colossians,
1st Thessalonians,
2d Thessalonians,
Titus,
Philemon,
Hebrews,
Peter's First Epistle,
Peter's Second Epistle,
Epistle of Jude,
Revelation.

With great respect, I remain, dear sir, your obedient servant,

EVAN JONES.

George Butler, Esq.,
United States Agent.

No. 48.

Tahlequah, *September* 4, 1854.

My Dear Sir: As you are well aware, our common or district schools are twenty-one in number, and cost annually to sustain them about seven thousand dollars. The schools are located in such neighborhoods as are able to supply the required number of scholars.

During the past year—at least since my last report to you—the aggregate and average of attendance has been much larger than in former years. The children themselves are getting interested on the subject of education. A prime object with them is, to prepare themselves for admission into our higher schools; and I find in nearly every school a class preparing for entrance next spring.

The aggregate number of children in our public schools is nearly eleven hundred, one hundred and fifty more than was reported last year. These have attended to the following branches of study:

History, 22; grammar, 231; arithmetic, 389; geography and atlas, 157; geography, (primary,) 172; McGuffie's First Reader, 164; McGuffie's Second Reader, 162; McGuffie's Third Reader, 135; McGuffie's Fourth Reader, 154; McGuffie's Fifth Reader, 41; penmanship, 321; spelling, 440; alphabet, 222.

Although the salary we pay our teachers is considered rather low, ($33 33 per month,) yet we have been enabled, generally, to secure the services of competent teachers. Of these, more than one-half are of our own nation, who have been educated in the country. In the course of a few years, we shall be able to supply all our schools with this class of teachers.

If our investments for school purposes were sufficiently large, the number of common schools could be nearly doubled, as there are still many destitute neighborhoods. The school-houses are generally neat and comfortable, and provided with desks, benches, black-boards, &c., and which are built and provided by the parents and guardians of the children. It is my impression, after having ridden over the whole country three times since 1852, that the population of this nation is increasing more rapidly than is generally supposed; hence the need of more facilities for educating and enlightening the rising generation, and preparing them, not only for usefulness here, but for any emergency that may hereafter occur.

By virtue of my office, I have in charge one hundred and twenty orphans, six of whom have entered the seminaries. They are all well provided for, having been placed in good families, and are regularly sent to school.

With my sincere thanks to you for the interest you have at all times manifested in the cause of education, I am, very respectfully, your obedient servant,

H. D. REESE,
Supt. Common Schools, Cherokee Nation.

Col. GEORGE BUTLER,
Agent for Cherokees.

No. 49.

MALE SEMINARY, CHEROKEE NATION,
September 5, 1854.

SIR: I received your note of August 26th, requesting a report from me on the educational interests of the nation. With reference to the general progress of the Cherokee system of education, doubtless the superintendent of schools will furnish you such information as you will wish to incorporate in your annual report.

As it regards our seminary, I hope that it is beginning to be better appreciated by the people in general, and that it is passing safely the ordeal through which such new enterprises must always be expected to pass. Our standard of admission is such as to prove a stimulant ot effort in the public schools, while the course of study adopted for

the four years, which comprise the period allotted to our students, is calculated to lay a foundation, thorough and practical, upon which individual effort may safely build a character of intellectual and moral worth.

Our present number of pupils is about forty-five. The number of new pupils admitted the present year is fourteen. Of the whole number of students during the present year, twenty-six have pursued the study of English grammar, fourteen geography, twenty-eight arithmetic, twenty-five physiology, twenty-four Latin, twenty-eight algebra, nine geometry, nine natural philosophy, six Greek, and two trigonometry. Composition, declamation, reading, writing, spelling, &c., have received their share of attention.

At the beginning of the next session, we are to have an additional teacher—a graduate from an eastern college; after which we hope to be able to accomplish more for the improvement of the young men intrusted to our care. And while we labor for their elevation, we trust that the outward influences brought to bear upon them will become more and more healthful, thus co-operating with us to make them wise and good.

Should you wish any further particulars from me concerning the matter, please drop a line containing specific questions, and I will answer them with much pleasure.

Yours, very respectfully,

F. S. LYON,
Principal of Male Seminary.

Mr. George Butler,
Cherokee Agent.

No. 50.

Female Seminary, *September* 8, 1854.

Sir: We learned through Miss Ross, a few days since, that a report relating to the female seminary (Cherokee) was desired by you. As no particulars were given, we are not aware how definite it is necessary that it should be, but will mention a few of the more prominent facts.

The seminary is at present in a flourishing condition, numbering more than at any previous time. The pupils are permitted to enter at the age of *fourteen*, if they have reached the required standard; and are expected to remain through a four years' course.

During the last session there were *sixty* pupils in attendance, under the supervision of *three* teachers.

The studies pursued were as follows: by the *third* and *fourth* classes, arithmetic, mental and written, geography, botany, and Latin. By the *second* class, algebra, physiology, Watts on Improvement of the Mind, and Latin. By the *first* class, geometry, History of Greece, Paley's Natural Theology, and Intellectual Philosophy.

If any further particulars are requisite, we shall be happy to give them, upon being informed.

PAULINE AVERY, *Principal.*
CHARLOTTE E. RAYMOND,
E. JANE ROSS, *Assistants.*

To GEO. BUTLER, Esq.

No. 51.

TAHLEQUAH, *September* 16, 1854.

SIR: The condition of the temperance cause in this nation is still progressing. There are five divisions of the Sons of Temperance in successful operation, with three hundred and two members in regular standing.

The Cherokee Temperance Society is doing a great deal of good in our country; its number of members is increasing every year; the number of members in it I am not able to state. The Cherokee Cold Water Army is also doing well, with some one hundred and fifty members, and the people, generally, are becoming more sober and industrious; and may we hope soon to see the curse of intemperance driven from our nation.

Respectfully, your obedient servant,

T. B. WOLFE,
R. S. Cherokee Division No. 1, *S. of T.*

GEORGE BUTLER, Esq.,
Cherokee Agent.

No. 52.

U. S. NEOSHO AGENCY,
August 31, 1854.

SIR: I have the honor to submit a brief statement of matters that have transpired during the past year within this agency. There has been but little change in the situation or condition of the four tribes under my charge since my last annual report to the department of Indian affairs. The Indians prepared more ground this last spring for crops than they usually have in former years, and their prospects for a good crop were quite flattering up to about the 1st of July last; since which time there has been no rain of any consequence, and an almost entire failure of the corn crop is the result. I am very fearful that they will suffer very much during the coming winter for the want of provisions to support them. Agreeably to instructions, I have entered upon the duties of negotiating treaties with the tribes within my agency, and have concluded treaties with the Quapaws and the United Nation of Senecas and Shawnees, by which they cede to the United States about one hundred and thirty thousand acres of

land. I contemplate assembling the Osage tribe, for the purpose of negotiating a treaty with them, some time during the next month, when I am in hopes that I will be enabled to conclude a treaty on favorable terms. I have found much difficulty in negotiating with the United Nation of Senecas and Shawnees, and I apprehend much greater difficulty with the Osages, they being so wild and unmanageable. The Osages are constantly at war with the Pawnees, and frequently have difficulties with the Comanches and the Sacs and Foxes; the latter tribe sent out a war party some ten days since, and killed a Little Osage near their town, when they retreated, and the Osages pursued them; the result of which I have not as yet learned. They also lost one man, killed by a party of the Cherokee emigrants on their way to California last spring.

I herewith transmit the annual report of Rev. John Schoenmaker, superintendent of the Osage manual-labor school, and would most respectfully recommend its suggestions to the attention of the Indian department.

Very respectfully, your obedient servant,

ANDREW J. DORN,
U. S. Neosho Indian Agent.

GOV. THOMAS S. DREW,
Superintendent Indian Affairs, Fort Smith, Arkansas.

No. 53.

OSAGE MANUAL-LABOR SCHOOL,
September 1, 1854.

DEAR SIR: I respectfully submit to you the following report of the Osage manual-labor school, to which the Quapaw education fund has been united. The average attendance of pupils during the running year is, 50 boys and 31 girls. I observed in the report of last year that the mixture of Quapaw and Osage children had benefited the school, having increased emulation; the regular application to study has made them flexible to good discipline; we have had no need of using severity, but kindness and affection have sufficed to gain the ready obedience of all our pupils. It is much to be regretted that the Quapaw parents do occasionally call their children home, without sending them back to school at the stipulated time; these have not made such advances as might be rightfully expected, if they had regularly attended school. In July, 1853, we numbered 18 Quapaw boys and 10 Quapaw girls; since April, 1854, we have in school only 14 boys and 5 Quapaw girls. As for the Osage children, we opened the school seven years ago; but on account of the inconstancy of their relations, and the increasing pride and independence of these children, few have the perseverance of giving their youthful years to education. Of those now at school, only 10 have regularly attended these four years; they read fluently, understand the rules and operations of arithmetic, and love to study it; they also have made moderate improvements in geography, history, and Christian doctrine; they

are more than commonly advanced in composition of letters, and can give a satisfactory description of any given subject with greater correctness of spelling than is commonly expected from children. Penmanship, and imitation in general, seem natural to Osage and Quapaw youths; many have good memories, which natural gift we cultivate by daily exercises.

Our other pupils are divided into three classes. Some study spelling and reading only; others also writing; history and the Christian doctrine, of course, according to their respective capacity. The first of these three classes has also begun to learn the rules of arithmetic. This branch of learning being rather difficult for Indian children, requires a sufficient knowledge of the English tongue before they can study it with advantage. In the female department, the children are taught spelling, reading, writing, arithmetic, geography, and Christian doctrine. They take peculiar delight in all kinds of needle-work, drawing, and fancy work. They are more industrious than the boys, always manifesting a willingness to do any kind of work required by their teachers, assisting them in the various occupations. It is much to be regretted that the Indian parents bring up their daughters under heavy burdens and in entire ignorance, to become, I might well say, slaves to their future husbands; nor can the condition of the females be otherwise ameliorated than by education, namely: by training them up in the knowledge of God, teaching them to avoid sin and to love virtue. If the majority of females received good education, polygamy, now very common and approved by custom, would undoubtedly be diminished. We have heard the Indians themselves, and these not a few, acknowledge that the plurality of wives is ruinous to the peace and happiness of families. The Indians see the impropriety of this custom, and will occasionally compare the lawful with the unlawful marriages, and cannot but acknowledge that between a lawfully married pair exist greater union and love, and that these are blessed, comparatively, with more children. If through the medium of education the female character were ennobled, they might gain, by good manners, the love and affection of the men. Because of their rough and uncultivated manner, they are disrespected and unassisted, although the men are soft and of flattering tendency. Such women can effect no salutary influence upon the hearts of husbands.

To draw the attention of Indians to our school, we have introduced a public monthly examination, which is attended by parents, relatives, and often by strangers. The Indians are hereby taught to value education, being pleased at hearing the children declaim the monthly exercises. They are also made the witnesses of all the improvements in learning, whilst the children are stimulated to exert themselves by making an honorable monthly show. We, moreover, encourage emulation by the distribution of premiums.

We have had regular work-hours for the boys, and have given them instructions in farming and gardening, occasionally trusting the oldest youths with our oxen and horse teams. We have tried to form among them the habits of industry, but experience has taught us that manual labor not only distracts their minds, but diminishes the application to studies. As to such youths as have already left our school, we use

every scheme to keep them from vice and to encourage them to industry by paying them liberally. Some do much towards clothing themselves.

Many are the obstacles to educate, successfully, the Osage and Quapaw children.

1. During the first two years they must be perseveringly watched and made accustomed to the English tongue.

2. After being two years at school their manners are improved; and being made more amiable, paternal love and affection increase. But whilst the parents and relatives take pride in the acquirements of these children, they withdraw them from school to use them as interpreters, to glory in their improvements, or to receive imaginary services from them. During the few days' absence from school they grow indolent, and some resume their original mulish disposition. Their pride being increased by the flattery of relations, they return disobedient to parents and teachers, and abandon school before having attained a common education. Whenever these young graduates are out of our immediate control, much more patience, perseverance, and prudence are required to hinder them from following the whole length of a savage life, because they walk in the midst of dangers until they are settled in life.

Inducements to perseverence ought to be continued and held out to the Quapaw and Osage children, efficacious enough to hinder parents and guardians from recalling them from school before the end of their education. It is well known that the Quapaws and Osages are unable to provide for the real interest of their children, whilst the indolent examples of relatives and friends produce very evil effects upon young minds. If all such youths as can pass through a regular examination were protected by the government, and received such assistance as their exertions and improvements are judged to deserve, it might induce many to persevere. If, for example, the annuity of all the pupils at school, and particularly of all the orphans, were kept in the hands of a public officer up to the time they will be of age to provide for themselves, it would greatly benefit these children, without loss to the nation or government. As things stand at present, all orphans are raised to naked poverty, because, according to custom, the relations claim the right of guardianship, to appropriate to themselves whatever may belong to these fatherless and unprotected children. However anxiously some parents desire to give education to their sons and daughters, when death overtakes them the relations will claim the right of guardianship, and withdraw such orphans from school under the pretext of kindness and affection, but in reality to rob them of the right of inheritance. No sooner is said property wasted, but the boys are used as horse-hunters; and the girls, if able to work, are used little better than slaves. Calling your particular attention to this great evil, I am,

Very respectfully, yours,
JOHN SCHOENMAKER.

Major ANDREW DORN,
U. S. Neosho Agent.

No. 54.

SEMINOLE AGENCY, *October* 20, 1854.

SIR: The Seminoles are quiet and peaceable. They have, in this unusually fruitless year, raised very good crops of corn, much the best that I have this year seen; for Seminoles, many of them, are commendably industrious. The health of the nation generally is good, though many cases of fever have proved fatal the past summer.

I am happy to state that the Seminoles have considerably improved, and manifest a desire for still further advances. A great number of them are laying aside their Indian for a more civilized costume. For further particulars I refer you to the accompanying report of Mr. Silley, Presbyterian missionary. I do not hesitate to say that his labors have been, and are, productive of good. I also believe, that should the government of the United States appropriate a sum of money as a school fund for these neglected people, the money would not be misapplied. I can see no reason why they should be cut off in this respect, when other tribes are so amply supplied.

Some unpleasant occurrences have transpired previous to my appointment as sub-agent, between the Seminoles and Creeks, relative to some negroes and claims. On this point I refer you to the letter of the chief and headmen of the Seminoles to the President of the United States. Some interference on the part of the government of the United States in this matter, may prevent future dissensions.

I regret to say that whiskey continues to do its degrading office among the Seminoles. It is utterly beyond the power of an agent, in any great degree, to prevent the evil. By the intercourse laws, whiskey is made contraband. To the Indians this acts as a charm, rather than a hindrance to its introduction Strong excitement and the introduction of spirits into the Indian country partaking of a smuggling and dangerous nature, the Indians are led to its purchase as much from that arousing motive, as from the love of the whiskey.

Through a long acquaintance with this phase of Indian character I derive the opinion that the intercourse laws, in relation to the restriction of liquors, either should be entirely abolished, so as to make whiskey of no value, or enforced east of the line. As yet, the Seminoles have themselves made no efforts to restrain the introduction of whiskey, but I am not devoid of hope that they will soon do something to remedy the evils which the whiskey traffic and drinking entail.

The Seminoles are very much in need of a blacksmith and iron. They cannot cultivate their fields without them. They are urgent in their complaints that other tribes are allowed blacksmiths and iron, and they cannot understand why they should be excluded. They have, for one year, employed one, and purchased iron, out of their small annuity; but consider, and I believe justly, that it is hard for them to bear such expense. I respectfully suggest that they be supplied.

The chief and headmen of the Seminoles have, in a letter to the President of the United States, to which I refer you, complained of the provisions of the treaty of 1845, as operating unjustly upon them, and giving rise to what they consider as unwarrantable acts on the

part of the Creeks. They also assert, as the reason of the defection of many of their tribe, that they receive a greater annuity as Creeks. Perhaps the least expensive and most satisfactory course to all parties to pursue, to settle all differences, supply all wants, and stop all complaints, would be to enter into a new treaty with them, on the part of the United States, and definitely, finally, and forever settle all matters of dispute, want, or complaint.

Regarding the distribution of Seminole annuity goods, the Seminoles complain that they are incapable of equal division, and of course give cause to much discontent. That amount paid in money could be fairly divided more satisfactorily to the Seminoles, and at less expense to the United States. An abundance of goods coming at one time makes the Indians careless and wasteful, and they soon part with all, or nearly all, for whiskey. In truth, I believe that they are more apt to give goods for whiskey than money. Should they draw money, they will spend considerably the greater part of it for such goods as they indispensably need at various times of the year.

The agency buildings are in a ruinous condition. An appropriation of $250 is necessary to render them permanently comfortable to the Indians, or agent, and I respectfully request that that amount may be allowed.

Very respectfully, your obedient servant,

J. W. WASHBOURNE,
Seminole Sub-Agent.

THOS. S. DREW, Esq.,
Superintendent Indian Affairs, Fort Smith, Arkansas.

No. 55.

OAK RIDGE, *October* 10, 1854.

DEAR SIR: As you desire some account of the Seminole mission, I will endeavor to give you a few particulars of our labors at this station.

The school closed on the last day of June, a little earlier than we would have ended the session had it not been for my eyes, which have been sore for about a year.

When the children left us, they were all well. All had improved; some of them considerably. The whole school were reading, except three little boys, who had not been with us long. Some of the pupils could read quite intelligibly, write a tolerably fair hand, and have made some progress in arithmetic—perhaps as much as could be expected, as they are not acquainted with the English language. It is exceedingly difficult to impart a knowledge of figures when the pupil speaks in a foreign tongue. At the closing of the school we had twenty-six pupils; nineteen were Seminoles, nine boys and ten girls; two Creeks, two Cherokees, and three of our own children.

The Creeks and Cherokees pay boarding, and furnish their own clothes. The Seminoles are supported by Christian benevolence, having no school fund for purposes of education.

The girls sew, knit, wash, cook, &c., when not in school. The

boys work on the farm and garden, chop wood, grind meal, &c. We have about twenty acres under cultivation.

Much greater interest is felt in education than formerly. Parents and children are both anxious to secure a place in the school. Several of the latter ran away from home, and came to us to get us to take them into the school. Some cases are so urgent that it is difficult to refuse the applicant. We think we have much to encourage us.

With warmest regard, yours, truly,

JOHN SILLEY.

Mr. WASHBURN.

No. 56.

CHOCTAW AGENCY,
Fort Towson, September 20, 1854.

SIR: Since my last annual report no material change has taken place in the condition of the Choctaw people. The reports, herewith inclosed, from superintendents of schools and missionaries, show steady educational, industrial, and religious progress. I would especially call attention to the interesting report from Rev. Cyrus Byington, a missionary of long standing among the Choctaws, who has labored constantly and successfully in his vocation.

The various Choctaw schools and academies in the nation have been well attended, with a single exception.

The Koonsha Female Academy at Goodwater, in the forks of Red river and Kaiamichi, under the superintendence of Rev. Ebenezer Hotchkin, I learn has been suspended during the past year. The pupils at the schools and academies have enjoyed unusual good health; while many portions of the Union have been visited by that scourge of the human race, cholera, the southwestern Indian country has been almost entirely exempt from its ravages. A few cases only occurred, and those among a party of emigrants from the old Choctaw country east, who contracted the disease on the river in July last. These cases occurred on the Arkansas, at the old agency; but, by camping the Indians in the woods in small detachments, and by the use of proper remedial agents, the progress of the disease was arrested. Only one death from cholera took place after their arrival. Fourteen out of eighty-three died on the river.

During the last spring and summer over three hundred emigrant Choctaws have arrived in this country. Two-thirds of them have permanently settled. The others, though they settled, made improvements, and in most cases planted corn, and expressed to me a fixed determination to remain, have gone back. The unprecedented drought which blasted the prospects for a crop of corn, especially late planting, discouraged and disgusted them with the country. Added to this, I have reason to think there were evil-disposed persons who exerted their influence over these ignorant, uninformed people, to alarm them and drive them back to Mississippi.

Every effort was made on my part, and by those acting under my

orders, to induce them to remain, but without effect. Some, however, of those who returned, did so in order to bring out portions of their families who had remained back, and to induce emigration by their friends east. I entertain strong hopes that those who may emigrate hereafter will permently settle in the west, as I have instructed those persons engaged in conducting parties to this country not to remove any who do not agree, before leaving Mississippi, to permanently settle in the nation west. It would greatly facilitate the removal of the remaining Choctaws in Mississippi, if Congress would allow them to relinquish to the government the lands they hold in Mississippi, and receive payment for them here.

The expense of subsisting immigrant Choctaws has increased more than one-third. The lowest price at which the contract for feeding them could be made, was nine cents and four mills per ration, consisting of one pound of beef, three-quarters of a quart of corn or corn-meal, and four quarts of salt to every hundred rations. The previous contract was filled at six cents per ration. The short crop of corn, and the demand for beef to supply the California market, have increased greatly the price of provisions in this country; and I fear in some localities there will be less corn made than will supply home consumption.

The culture of cotton and of wheat has increased in the Choctaw districts; and I find very many more of the people, particularly in Arkansas district, are desirous to sow wheat. The natural advantages and resources of the Choctaw country are great, and it is hoped will ere long be developed, by having the means of speedy and cheap transportation afforded by railroads in contemplation, tapping the upper Red River valley.

The political relations between the Choctaw and Chickasaw tribes remain unchanged, with one important difference, viz: the reference of all matters in dispute between them, arising out of the construction and meaning of the convention of 1837, to the Choctaw agent for decision, subject to appeal to the President of the United States; whose decision, when made, will be final and conclusive upon both parties.

Commissioners on the part of each tribe have been appointed to correspond upon the subject of separate and distinct jurisdiction over the Chickasaw district, which is desired on the part of the Chickasaws. They will meet in October.

The fruitful source of difficulty between the two tribes heretofore, has been the uncertainty as to the boundary line between the Chickasaw district and other districts of the Choctaw nation, giving rise to conflict of jurisdiction between chiefs. Under the direction of the Commissioner of Indian Affairs, I have employed Captain Hunter to make a *reconnaissance* of the line described in the convention of 1837, to furnish a map and report for the information of the commissioners on the part of the two tribes.

If, as is believed to be the case, no line can be established fulfilling all the conditions of that described in said convention, doubtless the commissioners will agree upon a new and more convenient boundary; which, when run out and marked by permanent monuments along its

course, will prevent future difficulties arising from conflicting jurisdiction.

I am unable to hazard an opinion as to the result of the pending negotiations between the two tribes upon the main question of interest, but hope a spirit of friendship and brotherly feeling will characterize the correspondence of the commissioners, and that, let the result be as it may, no hostility will be engendered between the members of the two tribes, allied as they are by extensive intermarriage and a community of government and language.

During the past year the Indian mind has been greatly excited by the progress of events in Kansas and Nebraska, and by the proposition introduced by Senator Johnson, of Arkansas, into Congress, to erect the Cherokee, Creek, and Choctaw countries into qualified Territories of the United States.

The better informed, thinking portion of the Choctaw people are fully alive to the fact that no mere parchment barriers, backed by the whole power of the federal government, can withstand the irresistible expansive force of the teeming millions who inhabit the United States. They realize that "coming events cast their shadows before," and wisely desire to accommodate themselves to circumstances, and prepare their ruder, less informed brethren for the change which must inevitably take place in their social and political condition.

Referring to accompanying reports for information in detail, I am, very respectfully, &c.,

DOUGLAS H. COOPER,
U. S. Agent for Choctaws.

Hon. T. S. Drew,
Sup't. Indian Affairs, Fort Smith, Ark.

No. 57.

(Stockbridge,) Eagletown P. O.,
Choctaw Nation, August 31, 1854.

Sir: I have the pleasure of submitting to you a report of my labors as a missionary to the Choctaws, and of making some statements relative to their improvements and condition. My last report was dated August 23, 1853.

The part of this nation assigned to me as a field of labor was large. The Rev. Elias L. Boing, a missionary under the direction of the American board, has been assigned to that portion which lies west of the Mountain fork. He has selected a site for a station on the Yashu creek, about two and a half miles east of the depot on Lukfata creek.

There are five different places where I have regular appointments for preaching. At four of them the services are all conducted in Choctaw; at this place they are conducted in Choctaw and English, which increases the labor of the preacher, who speaks in the two languages himself. We are enouraged in our labors. Since the date of my last, twenty-seven have been received to this church on examination, and four by letters.

Besides these labors I have revised the last edition of our Choctaw hymn-book for the press, and forwarded the same to Boston, where a new edition will be printed, as we hope, and forwarded next winter. I have devoted a good deal of time to the Choctaw grammar and lexicon: but this is a great labor. If my life is spared, I hope to do a little more in preparing useful books for those Choctaws who may never learn English. The grammar and lexicon might be useful in our English schools.

Schools.—Within a few miles of me the Choctaws have got up two Saturday and Sunday schools, in which they are much interested. At one of them about twenty-five names are enrolled; at the other more than fifty are on the roll. In another neighborhood, fifteen miles south of me, they are commencing an English day-school, and are aided by public funds. These schools are useful. The effort on the part of the Choctaws to get them up, build the houses, procure books, paper, slates, and a teacher, gives a little more sinew to their character; while all that is actually learned is so much gained upon the regions of darkness. The effect is obvious, even in the new expression of countenance thereby acquired. These scholars can read any of the Choctaw books; can read their laws, and write letters, and cipher some; and thus they can prepare to enter some of the boarding-schools.

Industry.—There is much more labor performed by the Choctaws in their own fields than formerly. In "crop time" it is often difficult to hire a good hand. After their own crops are completed, then they seek labor, that they may earn something instead of going off to hunt. Their dwellings, farms, fences, tools, and garments, as well as their "stock" in cattle, horses, swine, sheep, and poultry, indicate an advanced state in their earthly condition and hopes. If a young man with a family has no house and field of his own, he is made a subject of remark—this circumstance gives him a *name.*

Temperance.—There has been a good and faithful regard to temperance among our best people, white and red; but there are others who still go over the "line" to the Arkansas grog-shops, where they get drunk and fight. Several have thus lost their lives within a year. This renders it difficult to prosecute the murderers, as it must be done in the courts of Arkansas. I need not say to you how injurious is this long line of grog-shops, bordering on the Indian Territory.

I am happy to say that the officers of this district are faithful and prompt in the execution of their own anti-whiskey laws.

Season and crops.—The fore-part of the season was wet till about the 20th of June; since then there has been much dry weather. Some crops on bottom-land, and well worked, are good; but those who planted late and worked but little have poor crops. Some who worked hard have also failed. We apprehend that there will be suffering before corn ripens next year.

General improvement.—I feel a peculiar pleasure in looking at the various indications of improvement which have become manifest since I came to the Choctaws in 1821. But I have no room to enumerate them all, nor a claim on your time to read what might be written; but I wish to mention, that about eight miles from me there is a saw

and a grist-mill, and within that distance there are four mills for grinding grain by horse-power. There is a good ferry-boat on Little river, and another on Mountain fork, at Eagletown. There is a store at Eagletown. There are three cotton-gins within six miles of this place. Last winter and spring about two hundred bales of cotton were ginned at these gins. I wish also to mention that while all the stores in the nation are obliged to be temperance stores, there is one of the same character over the "line" at Ultima Thule. It is kept by William K. McKean & Co. I feel a pleasure in mentioning to you the fact that there is such a store near us. Much yet remains to be done. One great object is to teach the people how to improve the powers and the advantages the God of nature and providence has given them. That they are more industrious, temperate, intelligent, moral and religious, than when I came to them is very plain, and calls for devout thanks to their Father in heaven. Mr. Jason D. Chamberlain informed me that he had sent you his report of the Iyanubbi Female Seminary.

Before I close I wish to mention to you that the Arkansas synod will meet at Doaksville on the 21st of September next. Perhaps you may be called there about that time. It is pleasant to have such a meeting appointed in an Indian country. This was done once before, in the old nation, at Mayhew, November, 1829.

May your life and health be preserved.

Very respectfully, yours, &c.,

CYRUS BYINGTON.

Col. DOUGLAS H. COOPER.

No. 58.

MOUNT PLEASANT, C. N., *September*, 1854.

DEAR SIR: I now sit down to write you a brief report of the state of things among the people where I labor; and as my report must be brief, I shall confine my remarks to the following particulars, viz:

First, industry; second, education; third, temperance; fourth, religion.

1st. The people are beginning to feel the necessity of more vigorous and systematic efforts. They are becoming satisfied that without industry, they must ever be poor, with few comforts and no luxuries.

The evidences of improvement in regard to industry are seen in more comfortable dwellings, better fences, larger fields, cultivated in an improved manner, more costly and comfortable clothing, and in surrounding themselves with more of the common comforts of life. All these, in a majority of cases, are the result of their own industry.

2d. The desire for knowledge among the masses was probably never greater than at present. However great the variety of opinion in regard to the character of the schools best adapted to the wants of the nation, all are agreed to this—"Give us schools."

So far as my knowledge extends, the various efforts made in the cause of education have been attended with a good degree of success.

The native schools—those sustained by national funds and those sustained by private donations—have been eminently successful, producing quite as great benefits as the same amount of money expended on English schools.

More applications have been made for the establishment of native schools than I have been able to supply. Many have learned to read the Choctaw language during the last year. Much has also been done in our Sabbath-schools.

3d. The cause of temperance has evidently made some progress during the last year. The authorities have been active and vigilant in executing the laws on this subject. Quite a number have been induced to sign the temperance pledge, or perhaps I should say the total abstinence pledge, for "teetotalism" is the only alternative with this people. In some neighborhoods there has been an entire reformation in regard to the use of intoxicating drinks, with the exception of a very few persons.

But after all that may be done, so long as ardent spirits are brought to the line and inducements held out to our people, just so long more or less of them will indulge in intoxicating drinks, and we shall be interrupted in a greater or less degree in our labors. We have been greatly encouraged, by recent movements in the State of Texas, to hope that the sale of liquor to the Indians along Red river will be entirely suppressed.

4th. In my efforts to spread the knowledge of the word of God, I have been associated with the Rev. C. Kingsbury, and Messrs. A. G. Lansing and W. S. Potter. We have also employed several natives of acknowledged intelligence and devoted piety. Mr. Potter, however, was called to his rest on the 31st of August last.

The whole number of places where the gospel has been preached regularly, is fifteen. Our congregations have been various, from 30 individuals to 200 and 300. Good attention has invariably been given when the gospel has been preached. There has been quite a regular attendance upon all the means of grace. Prayer-meetings and Sunday-schools are well attended at many places; and although there has not been all that progress visible which we have desired, still there has been nothing apparent which we could consider as positive or permanent discouragement. On the whole, I feel that there has been positive progress during the year in civilization and Christianity.

Respectfully yours,

C. C. COPELAND

Col. D. H. Cooper,
U. S. Agent Choctaws.

No. 59.

Good Land, Choctaw Nation,
October 3, 1854.

Dear Sir: It is under circumstances of the most painful character that we are called upon to frame a report of our station and school for

the past year. Thrice within one short month has death entered our abode, and borne off its victims. On the 31st of August, after an illness of a few days, Mr. William Potter, a member of this mission, closed his earthly career at this place. Mr. Potter was associated in missionary labor with Rev. C. C. Copeland, and during the past year was engaged in teaching the neighborhood school at Benington. He was tarrying with us for a day, expecting soon to return to the scene of his labors; but the Master had otherwise ordered. On the 15th of September, after an illness of a few hours, I was called to part with my own dear wife. In her death we have sustained an irreparable loss. She was an affectionate wife and mother, and a most devoted missionary. Mrs. S. was the daughter of the late Matthew Selfridge, of Allentown, Lehigh county, Pennsylvania. In the year 1847, at the age of twenty, she left the pleasures of home, and a large circle of relatives and friends, to devote herself to the service of Christ among this people. Her work was soon done, but it was well done. Her record will long live in the hearts of very many of those she came to benefit.

Again, on the 30th of September, we were called to bury an infant daughter. We feel bereaved and desolate; cast down, but not dismayed. The hand of a wise and benevolent God is in all these events, and we are sure he makes no mistakes, but doeth all things well.

In our labors during the past year we have been much encouraged. We have seen no abatement of the interest heretofore manifested by these Indians in matters affecting their prosperity, both temporal and spiritual. On the other hand, we believe there is increased desire for improvement, arising from a conviction, which is deepening, of their inferiority, which nothing but improvement in morals, intelligence, and increased spirit of industry, can overcome.

This station embraces five neighborhoods—some larger and some smaller—at all of which preaching, and religious instruction on the Sabbath, are regularly maintained. At four of these places Saturday and Sabbath schools exist, embracing in the aggregate one hundred children and youths. Of this number, more than one-half are able to read in Choctaw or English. These schools would be much more efficient for good if some provision could be made for supplying them with books, stationery, &c. Many could be prevailed upon to make an effort to learn to read and write if the necessary books were provided at hand, who will not take the pains, or are unwilling to provide for themselves.

The Good Land church numbers two hundred and forty members. As large a number has not been received upon profession as during previous years. This will not seem strange, when the fact is considered that the great majority of those around us have professedly embraced the gospel. Of the above number, all, with the exception of a very few, are persons in regular standing, who give credible evidence of conversion, and by their daily walk honor their profession. The fruits which have attended, and do still attend, the preaching of the gospel, and our efforts in behalf of this people, are such as to greatly encourage our hearts, and confirm us in the belief that this is the only

efficient instrumentality for their present and future salvation. The ultimate design of the gospel is to save men; this is not more true, however, than that the effect of its being faithfully preached and sincerely believed is to promote virtue, knowledge, and industry. No one acquainted with the history of the Choctaws will deny that in these respects a very great advance has been made; sufficient to exalt above all human agencies for reforming men, the power of God's truth; sufficient to justify all the expense, toil, and sacrifice that have been made; and sufficient, too, to satisfy the most skeptical that the day is not far distant when these red men will be prepared to take their place on a level with the more highly favored of our own land.

In this neighborhood, and also at Bok Chito, there are regular day schools, embracing about seventy pupils. This is the fifth year since the commencement of the school at this place. That it has been the means of accomplishing much good, there can be no doubt. The fruits of it are apparent all around us. It has been taught the past year by Miss Harriet McCermie, formerly of Mount Pleasant. There are discouragements peculiar to neighborhood schools, such as more or less irregularity in the attendance, ignorance of the English language on the part of the pupils, want of a disposition among parents to supply their children with books, &c. These are difficulties, and such as we would expect to meet with; but time and perseverance will overcome them. Of this we are satisfied from experience. The average attendance during the year has been twenty; the whole number thirty-one. All with the exception of four are able to read in the Testament. Six study arithmetic, eight attend to geography, and eighteen to writing. All that are able to read study the Westminster Shorter Catechism. Our prospects for the future are more encouraging, we think, than they have been. The number of scholars the coming year, we have reason to believe, will be larger. The school at Bok Chito was opened last spring, and is taught by the Rev. J. E. Dwight, a native licentiate preacher. Mr. Dwight is a liberally educated man, and has had no little experience in teaching.

In habits of industry and temperance, our people have made decided improvement. Drunkenness is a thing almost unknown in our immediate neighborhood. I do not recollect to have *seen* a drunken Indian at Good Land within the space of two years. I do not mean that there are no drunkards among us, but I do mean that they are rare birds.

The proof of an increased spirit of industry is shown by the appearance of the fields and crops. These are being enlarged from year to year. It is true that there is still great room for improvement. Very many still live in great destitution and discomfort, who by a little exertion and hard labor might have abundance. This class, however, are diminishing, and will continue to diminish in proportion as virtue and intelligence increase.

O. P. STARK.

Colonel COOPER, *Choctaw Agent.*

No. 60.

STOCKBRIDGE, CHOCTAW NATION,
July 31, 1854.

DEAR SIR: As another year has closed, I respectfully submit the following report of Iyanubbi Female Seminary:

The following persons are engaged in labor in connexion with the school: J. D. Chamberlain and Mrs. E. G. Chamberlain; Miss Priscilla G. Child, teacher. Miss Frances W. Sawyer has charge of girls out of school.

The school was in successful operation from October 5th to July 14th. The whole number of scholars admitted to the school was forty-one. Of this number thirty-two have been boarded a part, or all of the time at the expense of the school fund; the other nine attended as day pupils, and spent the time when out of school with their parents.

The progress and deportment of the children has generally been commendable. With good success they have given attention to the following studies: Reading, 39; spelling, 34; Choctaw Definer, 2; Bible, of which from three to nine chapters were committed to memory by each, 30; writing, 25; Historical and Assembly's Catechism, 9, seven of whom went through; geography, 1; Brewer's Guide to Science, 2; History of the United States, 2; philosophy, chemistry, and Watts on the Mind, 1; drawing, 3; music, 2.

We feel it a cause of grateful acknowledgment to God, that those laboring for the good of this school, although in a foreign climate, have been able to discharge the arduous duties devolving on them. The health of our entire family has been good during the year.

Since my connexion with the school, I have aimed to throw the burden of sustaining it, as much as might be, on the Choctaws themselves. I have been able to buy corn of them, delivered at my house, as cheap or cheaper than I can raise it. The various products of the soil and their labor they gladly sell us. During their leisure they will chop our fire-wood, of which we use more than one hundred cords yearly, at a given price per cord, boarding at their own homes. I have been able to hire as many Choctaw men as I have wished at fifty cents per day. They understand their work, which is always performed in a faithful, business-like manner. Being pleased with the operation of their plan, and believing that it will result in good to the Choctaws, for whom the school was established, I have reduced the number laboring in connexion with me to the persons before named.

Yours, very respectfully,
JASON D. CHAMBERLAIN,
Superintendent Iyanubbi School.

D. H. COOOPER, Esq., *Choctaw Agent.*

No. 61.

GOODWATER, *September*, 1854.

DEAR SIR: In compliance with my duty, I take this opportunity to forward my annual report of this school and station for the year ending July, 1854.

First, the school, Koonsha Female Seminary: this was suspended in the autumn of 1853, and it has not yet commenced operations. The effect of this suspension has not been salutary to the cause of education, and many warm and strong friends of the Choctaws, both in the nation and out of it, were grieved, chagrined and disappointed. Great efforts for a long time had been made to raise the school to the point it had attained when it was suspended. Competent teachers had been procured; text-books that are taught in the highest seminaries of the United States had been purchased and brought on to the school; and, what was still more gratifying to the friends of the school, actual commencement had been made in these higher branches, and commendable and satisfactory advancement had been attained. At the examination of the school in July, 1853, the chairman of the trustees, Colonel P. P. Pitchlynn, said: "My expectations in regard to this school are more than realized. The attainments of the young ladies are beyond my expectations." Captain M. M. Grant, a gentleman formerly from Pennsylvania, now a resident of Texas, said: "I have often attended examinations of high schools and academies in my native State, but I have never seen one that excelled this."

Putting aside all prepossessions that might arise in my own mind from twenty-five years' labor of the best part of my life for the advancement of the Choctaws, and the best energies of soul and body for the last ten years, for this school in particular, I say, with all candor, that this school stood as high as I could have expected it to stand, at the close of the term of 1853. For myself or my family I see no cause for regret, for we are relieved from a burden that we could scarcely sustain; but for the poor Choctaws I exceedingly lament it. The fountain designed to water the fairest portions of this nation is stopped; the source from which many parents expected to draw teachers for their younger children, is cut off. One of our teachers has already left the nation, and the other will probably soon go. The whole tendency of this suspension will be decidedly against the prosperity of the Choctaws. The former difficulties in obtaining qualified and efficient teachers, and other helpers, will be greatly augmented.

A Saturday and Sabbath school is well sustained in this neighborhood by the people, and is taught by one of the elders of this church. My labors as a minister have been mostly confined to this church during this year. Several persons have been added to this church, but there has not been that marked attention to religion we have seen in former years.

The temperance cause has not been neglected, but I am sorry to say that some of our young men have drank this year, who have been temperate in former years. This I think was brought about by some doggery keepers, who have lately commenced the sale of spirits at

Pine Bluffs, near this place. There has been strong rivalry between them for a long time, and I have just heard, by a neighbor who was present at the time, that Mr. St. Clair was almost instantly killed to-day by a rifle-ball shot from the window or door of his opponent in the liquor trade. While dealing out death to others, they will meet the vengeance of insulted justice themselves.

We have suffered much from drought this summer. The corn is much shortened; yet I think, with the overplus of last year's crop and what is made this year, there will be a supply, if strict economy is observed. My neighbors are almost all preparing to sow wheat; should they be successful in this crop, it will help much next summer. If the season had been good, considerable cotton would have been made. Almost every family have planted more or less—say from one to ten acres; and as it was a test work, to see if they could raise it, I am sorry that they have no better prospect before them. They have this encouragement—if they can raise it in a bad season, they might in a good one.

With these remarks I submit this report, hoping that God will bless and prosper the efforts that may yet be made to advance the Choctaw people.

Yours respectfully,
EBENEZER HOTCHKIN.

Colonel D. H. COOPER, *U. S. Agent.*

No. 62.

SPENCER ACADEMY,
September 1, 1854.

DEAR SIR: In accordance with the regulations of the Indian department, I with pleasure send you a brief report of the institution under my care, for the year ending July 10, 1854.

The whole number of students connected with Spencer Academy during the last session was one hundred and ten; of these, thirty-three entered this session for the first time.

Our pupils enjoyed excellent health during the whole session. The students suffered less from sickness last year than during any previous year since the commencement of the institution.

The plan of instruction and government adopted five years ago, continues unchanged. The branches of study pursued by the various classes were substantially the same as those mentioned in my last report.

Captain Noel Gardiner attended the examination at the close of the session, and expressed himself well pleased with the attainments of the students, and with the general state of the institution.

The same attention has been paid to manual labor as heretofore.

Several of our buildings have been thoroughly repaired during the past year, and are now in good order.

Two wells, with chain-pumps, have been added to the conveniences

of the institution; one at the kitchen, the other in the centre of the campus.

Three Saturday and Sunday schools are kept up among the people in our neighborhood. These are well attended, not only by youth and children, but also by adults of both sexes. The people, generally, are quite anxious to learn to read.

Intemperance does not exist, to any extent, in our vicinity; many of the people are members of the temperance society.

During the past year the gospel has been regularly preached on the Sabbath at a school-house about four miles distant from the academy. Many persons of all ages have been affected with serious concern for the salvation of their souls; between seventy and eighty persons have already publicly professed their faith in Christ.

Very truly, yours,
A. REED.

Col. D. H. COOPER,
U. S. Agent for the Choctows.

No. 63.

ARMSTRONG ACADEMY, CHOCTAW NATION,
September 5, 1854.

DEAR SIR: As we have no regular superintendent at present, it devolves on me, now acting in that capacity, by the request of the national school trustees, to transmit for your consideration this our annual report.

Since our last some changes have taken place. Rev. R. D. Potts, who labored long and faithfully for the improvement of the red race, retired last March. Rev. A. S. Dennison was appointed, by the board of the American Indian Mission Association, to fill the vacancy, who, together with his lady, arrived here about one week after Mr. Potts left, and entered immediately on his labors. His constitution proving too delicate, however, for a southern climate, his health soon failed, and he was unable to conduct the affairs of the institution as desirable. He resigned the charge into my hands, and retired on the 15th of August.

At present the mission family consists of myself and wife, and Miss Tabitha Chenowith. Miss Chenowith attends to the sewing department of the academy. The literary department has been under the direction of myself and Mrs. Eliza B. Moffat. The number of pupils boarded, clothed, and educated, the past year, was forty-six; five others attended from the neighborhood. Their advancement in moral, intellectual, and physical improvement, gave entire satisfaction to all concerned.

The studies pursued by those under my own immediate direction were as follows: the first class finished and reviewed algebra; studied English grammar, writing, spelling and composition. Second class studied arithmetic, English grammar, Mitchel's Geography, (third part,) writing, and spelling. Third class: arithmetic, Mitchel's

Geography, (second part,) reading select pieces, writing, and spelling. Fourth class studied arithmetic, Mitchel's Geography, (first part,) writing, and spelling.

The classes under the direction of Mrs. E. B. Moffat studied as follows: first class, Mitchel's Geography, (first part,) reading in philosophy, (for the want of more suitable books,) writing, and spelling. Second class: Mitchel's Geography, (first part,) McGuffey's Fourth Reader, writing, and spelling. Third class: Mitchel's Geography, (first part,) McGuffey's Third Reader, arithmetic, (first part,) spelling, both in and from the spelling-book, and writing. Fourth class: McGuffey's Second Reader, spelling, both in and from the Union spelling-book. Fifth class: read and spell from McGuffey's First Reader.

Religious exercises were kept up throughout the session for the benefit of the pupils. Everything has been done which, in the judgment of the mission family, was calculated to raise up those committed to their care in the scale of moral and intellectual being.

In addition to the studies pursued in school, the pupils labored a part of each day on the farm; but owing partly to the unfavorable season, but very little proceeds have been realized. A part of the time the farming operations were under the direction of E. E. Jones, from Texas. As one-half of the wheat was given to have it cut, and as a part was left standing, and other casualties, we have only about forty-eight bushels left for consumption and seed. Owing to the bad condition of the fences, I have been under the necessity of gathering one field of twenty-five acres of corn; and from what has already been gathered, I do not think that we will have over six hundred bushels, which is over one-half less than we have had in former years. We shall have no potatoes, or peas, or anything else.

The farm, farming utensils, and buildings, are in bad order; scarcely any new rails have been made on the place for four years, so that the fences are far from being adequate to keep out stock. The buildings used for our evening school, and bed-rooms for the pupils, teachers' room, and also Miss Chenowith's house, are very much dilapidated, and will not turn water. It will not take less than 1,500 or 2,000 dollars to put the place in proper order. I feel anxious that the nation would appoint some of their most knowing men to examine the condition of things and report accordingly.

In addition to our labors at the institution, we have tried to impart religious instruction to the people within our reach; since our last report forty-four have been baptized into the church on a profession of their faith in the Saviour of sinners. Two new churches have been constituted. Our meetings are well attended and the people are very orderly and attentive. We have the pleasure of seeing the despised and too much neglected red men rising in the scale of moral and intellectual being. The desire to have their children educated, to improve and become like the white man, is greatly on the increase among the people of our charge. But very few cases of intemperance have come under my notice. Although their crops have been cut short by the rain in the fore-part of the season, and the drought which suc-

ceeded, yet we trust that, by strict economy, they will have enough for consumption.

Trusting, my dear sir, that your efforts and influence will be exerted in the good cause of Indian reform, I remain your obedient servant,

A. G. MOFFAT, *Teacher.*

Col. D. H. COOPER,
Agent for Choctaws.

No. 64.

PINE RIDGE, *September* 11, 1854.

SIR: In compliance with your request, I herewith enclose the report of the Chuahla female boarding-school for the year ending July, 1854.

The persons employed at the school are the same as those reported last year, with the addition of Miss Laura M. Aiken, from Saratoga Springs, New York, who has assisted in the domestic labors of the family.

The whole number of scholars the past term was forty-six; average number about thirty-five; about thirty of these boarded in our family, and were under our constant care and instruction. Eight commenced the alphabet the past term; all but two can now read in the New Testament.

Studies: In geography, twenty-four; grammar, nine; arithmetic, twenty-eight; History of the United States, nine; philosophy, nine; twenty-two have been through the Assembly's Catechism; eighteen wrote; eight have occasionally written short pieces of their own composition. When out of school one of the larger girls, for whose board and tuition no pay was received, assisted in the kitchen and dining-room; others alternately assisted in the same labors. The larger portion of the girls when out of school have been employed under the direction of Miss Bennett in cutting and making their own clothes, and in making pantaloons, shirts, vests, coats and roundabouts for men's wear. A few of the larger girls were instructed in cutting some of the above garments. Their improvement with the needle and in knitting, &c., has been good. The training of these children to habits of industry, and to a knowledge of those labors that will be permanently useful to them, has with us been an object of particular attention.

The examination of the school was on the 6th of July, and I believe gave general satisfaction. Miss Bennett and Miss Goulding have been unremitting in their labors in their respective departments; and the pupils generally have been cheerful in obeying, and have made commendable improvement.

The state of the two churches under my care has been similar to what was reported last year, except that the congregation at Doaksville has been diminished by the withdrawal of the troops from Fort Towson, and by the removal of some of the families from Doaksville. The new Presbyterian church at the latter place has been finished,

and is an honor to this part of the nation; it is not often that so neat and comfortable a church is to be found in the western country.

The removal of the troops from the fort was not followed by the least disturbance. There has been very little drinking the year past in this part of the nation. The crops in the nation, as in Texas and Arkansas, have been shortened by a severe drought. In this neighborhood it is believed there will be a sufficiency of corn to meet the demand, and some of the cotton crops are promising. Preparations are making for sowing a much larger quantity of wheat than has before been done. Flour is now selling in this neighborhood at seven dollars per hundred pounds.

All of which is respectfully submitted:

C. KINGSBURY,
Superintendent Chuahla Female Seminary.

DOUGLAS H. COOPER, Esq.,
Choctaw Agent.

No. 65.

WHEELOCK, C. N., *September* 21, 1854.

DEAR SIR: I herewith present you the report of the Wheelock Female Seminary for the term beginning October 5, 1853, and ending July 12, 1854.

The attendance has been as follows:

Boarding scholars	31
Day scholars	9
Whole number	40
Average attendance	36

The studies have been about the same as heretofore.

The instruction in school-hours has been given by Miss Elizabeth Bachus. Under her efficient management, very good progress was made by most of the scholars.

As heretofore the pupils have boarded part in the family of Mr. H. K. Copeland, part in mine, the charge of the former devolving upon Mrs. Copeland, and of the latter upon Miss Sarah Kerr. Less attention has been given to fancy work than heretofore, but a considerable amount of plain, useful sewing has been done.

Instruction in housewifery to some extent has also been given to all.

Special pains have been taken, as heretofore, to give religious instruction. We hope that the fruit of the labor thus bestowed will be seen in after years, in families, schools, and among the people generally, and also in the future world.

Four of the pupils have died within the year—one of them at the school, the others among their friends. In these deaths we would recognise the hand of God dealing with us. We hope that though

in themselves afflictive, they may prove to be a means of good to the other pupils. The general health of the school has been good.

One has been here six years, and three others five years; thus completing the time allowed according to the "rules and regulations for the government of Wheelock Female Seminary," recommended by the speaker and trustee in the year 1843.

My connexion with this station commenced last October. My principal labors are preaching the gospel to the Wheelock Presbyterian church. This church has been much blessed of God in past years, under the faithful labors of the Rev. Alfred Wright, whom I succeed, who was taken away by death more than a year ago. The seed sown by him and others is still bringing forth much fruit. Within the year past, thirty-five have been added to this church. Most of the members of this church live within a circuit of twelve miles from Wheelock.

All of which is respectfully submitted.

Your obedient servant,

JOHN EDWARDS,

Superintendent W. F. S.

Hon. D. H. Cooper,

U. S. Agent for the Choctaws.

No. 66.

Wheelock, C. N., *September* 21, 1854.

Dear Sir: I herewith present you the report of Norwalk boarding-school for the year ending July 3, 1854.

The number of scholars in attendance has been above twenty.

The studies have been the same as heretofore, special pains being taken to give a correct knowledge of the English language, and with good success.

Mr. John K. Harris, a graduate of Williams College, Mass., was the teacher. Mr. Edwin Lathrop had the immediate care of the station, and the charge of the boys out of school.

The funds by which this school has been sustained were $833 33 annually from the United States government, $300 annually from the Choctaw government, and $400 annually from the A. B. C. F. M. Last winter $1,250 were received from the United States government, through yourself, to pay for the school from July 1, 1852, to December 31, 1853, which we were informed was the last sum due under the treaty. The school was therefore closed, and the station dissolved last July. But, through the excellent management of Mr. Lathrop, the school has been sustained a year and a half beyond the time for which funds were furnished by the United States government, and that without the necessity of calling upon the general council for the $300 due for the last year.

All of which is respectfully submitted.

Your obedient servant,

JOHN EDWARDS.

Hon. D. H. Cooper,

U. S. Agent for the Choctaws.

No. 67.

NEW HOPE ACADEMY, *September* 22, 1854.

SIR: I take great pleasure in making my report to you of New Hope Seminary for the session commencing the first Wednesday in October, 1853, and which closed July 6, 1854.

The number of students during the session was fifty-four, but only forty-two were with us at the close of the session. The health of the school generally was good; yet the destroyers, disease and death, intruded among our ranks, and during the course of our session carried off seven of our beloved girls. Three of this number died of consumption, having been in very delicate health when they entered our school. One died of dropsy, two of typhoid fever, and one of congestion of the brain. Several of the girls were taken home on account of feeble health, and did not return before the close of the school.

Miss Ellen Steel, Miss E. Foster, and Miss E. Sorrells, were the teachers employed during the year. Books used in the school were those of schools generally. The girls acquitted themselves well at the examination in orthography, reading, writing, arithmetic, geography, grammar, and natural philosophy. The compositions of the most advanced of the girls did them honor.

Great care was bestowed in instructing the girls in domestic duties. Miss Sorrells taught the sewing department, and the girls spent a portion of each day in making quilts, men's clothes, &c. Classes were made out weekly for attending to the various duties of cooking, washing, ironing, &c.

Miss Steel and Miss Sorrells both deserve great praise for their unceasing endeavors to advance the girls, and for their industrious and pious example.

I take pleasure in saying there were many intelligent natives, besides whites, who expressed themselves highly pleased at the marked improvement of many of the pupils. It is true, however, a few self-conceited persons, who think nothing is well done unless they do it, or it is done according to their whims, were disposed to murmur; but fault-finding, discontented poor souls are found everywhere.

Rev. John Page, your interpreter, visited the school almost weekly; and as you know he is a reliable man, you can get any information you may desire in regard to the school. It may not be amiss for me to say I shall leave the school for others to manage, as I desire to be where I can have greater privileges in preaching the gospel, and my family have more comfort in retired life.

I remain yours, in the best of bonds,

NATHL. M. TALBOTT.

GENERAL COOPER.

No. 68.

FORT COFFEE ACADEMY, *October* 25, 1854.

DEAR SIR: Our school at Fort Coffee passed its regular examination 5th of July. The students are but beginners, and for the most part

are small. Some, however, are sprightly, and, should they be continued long enough, may make very respectable scholars. They were spelling, reading, writing, and ciphering. Some class or two were examined in grammar and geography. Well, sir, had you been present, from the interest you manifest in the well-being of this people, certainly you would have been pleased. A goodly number of the sovereigns, parents and others, were in attendance; and as far as ascertained, it was generally believed the boys were destined to make men good and true, such as would be useful to their people.

It is believed by some that the means employed would serve a better purpose to reduce the number of students to one half, and employ the overplus in neighborhood schools as preparatory branches of this and the New Hope academies; and not burden these academies with little boys and girls that you are compelled to *nurse* almost literally for a long time before they are anything like prepared to enter an academy. In view of this, a proposition will be made to the general council and the board of missions of the Methodist Episcopal Church South to make this change. Of this, however, you are apprized. Please accept our thanks for your readiness to assist in forwarding education in the land.

Your most obedient,

W. L. McALISTER.

Colonel D. H. COOPER, *Choctaw Agent.*

No. 69.

CHICKASAW AGENCY, *September* 10, 1854.

SIR: Another year has rolled around, and it becomes my duty to advise the department of the condition of affairs in this nation.

There is very little of incident or vicissitude to record. The lives of people in a country like this, far removed from the conflicts of fortune, the busy scenes of commerce, and the troubled sea of speculation, pass off without perceptible change, unless it is in the increase and decay of families. The seasons have not been so propitious during the present year as they were the last, although it is believed a sufficient amount of agricultural products will be garnered to supply the wants of the people. The contracts for supplying the garrisons in this vicinity with corn, has been the means of an artificial value on the products of the country, which it is believed is not warranted by the exigencies of the times; oats at 85 cents per bushel, and corn ranging from $1 50 to $1 98 per bushel.

I did not return from Washington in time to visit the schools before vacation day, which is about the 1st of July, and can, therefore, only speak of them from report. A change has taken place in the superintendency of the Colbert institute, the Rev. Mr. Collins being removed, and the Rev. Mr. Couch appointed in his place. The charges against Mr. Collins were, according to some, very grave; and according to others, frivolous. The change, at all events, will be for the best, as Mr. Couch has been, for a long time, a great favorite with the Chickasaws, and I think deservedly so.

I transmit herewith Mr. Carr's report of the Bloomfield Academy, marked A, which gives a promising account of the institution under his charge. Much praise is due the Methodist missionaries for their untiring assiduity in the cause of education in the Indian country; and their high-pressure sermons seem better adapted to the understanding of the Indians than the more learned (perhaps?) but cold emanations of others.

The question of separation is still open; it is to be hoped, however, that a finality will be accomplished at the meeting to be held on the second Monday of October next, as both the Choctaws and Chickasaws are getting tired of the unsettled state of things. The fact is, the separation must take place—there can be no peace without it.

There are several persons, now at large in the nation, charged with the murder of white men in this and the Choctaw nation; but owing to the inefficiency of the police, nothing can be done to arrest them, as there are no troops at Fort Washita fit for that service, there being nothing but light artillery. To be sure, the officers and men would be first-rate for such service if they had the right sort of arms, but they have nothing, I believe, but cannon and swords—the one too heavy, and the other too light, for scouting.

During the summer an Indian, named Jefferson Pettigrove, killed a man supposed to be Henry Dawson, from Donegal, in Ireland, a trader from Texas, who was here in the country, without leave, buying ponies, and took from him five hundred and two dollars, which money was found by the light-horse with the said Pettigrove, and delivered to the chief, Col. Pickens, who gave it to me and took my receipt for the same, there being no regulation touching the manner of disposing of deceased white persons' effects. I addressed a letter to the superintendent, asking information on the subject, but have as yet received no answer. The matter requires some consideration, as frequently white people die in the Indian country and no person to take charge of their effects. It should be made the agent's duty, by law, to take care of such effects, and account to the government. Another duty should devolve on agents. White people sometimes feel like getting married in the Indian country, but there is no law or authority in the agent to perform the ceremony; and the consequence is, that people suffer inconvenience for what might be easily remedied. The chaplains and missionaries answer the purpose when they can be had, but they act on ecclesiastical law, which is not recognised by the government.

Captain Hunter, the gentleman employed by General Cooper, the Choctaw agent, to make a survey of the line between the Choctaws and Chickasaws, has traced the line from the Canadian to the Blue river. He says that the old roads are almost obliterated, and he met with great difficulty in finding some parts of them at all. The line will be completed in another week. I will make a special report on this subject after the meeting of the delegates of the two tribes in October next.

Respectfully, &c.,

A. J. SMITH, *Agent.*

Governor DREW,
Superintendent, &c., Fort Smith.

No. 70.

BLOOMFIELD ACADEMY, C. N.,
July 20, 1854.

DEAR SIR: In compliance with my duty, as well as common usage, I would submit to you the following report of Bloomfield Academy for its first regular term, which closed on the 16th instant. Mrs. A. H. Carr, matron and teacher of domestic work, ornamental needle-work, and vocal music; Miss S. J. Johnson, teacher.

The most advanced of the children of this school were scarcely able to read intelligibly at the commencement of the term, and about half of them commenced in the alphabet.

The amount appropriated to this institution anticipates the boarding and tuition of forty-five scholars; but as yet we have not been prepared to take but twenty-five, and this number has not been full at all times. The school closed with twenty-three in attendance. Their studies were as follows: reading and spelling, 22; in the alphabet, 1, (had been in school but a short time;) philosophy, (Miss Swift,) 9; mental arithmetic, (Collum's First Lessons,) 14; Adams's New Arithmetic, 4; geography, 8; writing, 11; botany, 4.

The examination was well attended by the people of the neighborhood, all of whom, so far as I know, left with favorable impressions in relation to the progress made by the children, not only in their ordinary studies, but also in music, needle-work, and the more substantial branches of domestic work.

It will be remembered that this school is of the industrial order, and that the girls are here practically instructed in the various branches of house-work calculated to constitute them good and complete housekeepers.

Our location is one of perhaps unsurpassed beauty in all these lands; about three miles from Red river, in Penola county, C. N., surrounded by a very rich and flourishing country. The people of this neighborhood, all of them, cultivate the soil to a greater or less extent, and many of them are farmers of the first order, raising not only an abundant supply but a considerable surplus, every year, of all the ordinary productions of the country.

Minerals here, as well as in almost every other part of the western country, abound to a greater or less extent. Coal has been discovered within half a mile of this, which, from some experiments made by Mr. Jackson Kemp, it is thought may be made profitable.

Respectfully yours, &c., &c.,

J. H. CARR,
Superintendent Bloomfield Academy.

Col. A. J. SMITH,
Agent for the Chickasaw people.

No. 71.

CHICKASAW M. L. ACADEMY,
September 20, 1854.

SIR: Through the protection of a kind Providence we have passed through another year, and I would thankfully acknowledge that with us it has been a year of general prosperity.

We have enjoyed in a high degree the blessing of good health, both in our family and school. Two, however, of our youth have died; the one, as reported in my report of the first quarter, was found dead in bed in the morning, (cause unknown,) and the other died at home of consumption, but died in the hope of immortality through a Redeemer. I will also mention the death of a sweet little girl, four years old, the daughter of a member of our mission family, of inflammation of the lungs.

Our school, which numbers 120 scholars, was well attended during the session. The course of the pupils was steadily onward; they made good proficiency in their studies, were orderly in their conduct, and did well in their industrial employments. Our examination, both before the trustees, ten days before the close of the session, and before the people at large on the last day, gave entire satisfaction, at least so far as we know.

It was with us a matter of regret that your absence at Washington at the time precluded your attendance. As yet our scholars have not progressed beyond the common English branches, but in them a large proportion are well instructed, and are now well prepared to go up higher. Some have become interested in religion, (the only permanent foundation of their improvement and advancement,) and have united with the church.

The past season, as you know, has been unfavorable to agriculture; yet in that respect we have done reasonably well, but not so as to raise a sufficiency for our use.

Our improvements of various kinds have slowly progressed, but quite as fast as our means and other circumstances would admit. The chief are the enlargement of the farm, and the brick addition to our building, mentioned as commenced in my report of last year. It has progressed slowly from causes not necessary to mention, save only such as are incident to all situations of this kind, where men and materials are difficult to obtain, if they can be at all. It is now completed to the square and ready for the roof. Numerous other improvements are in progress, but as they are not finished we omit them at present.

I will close this brief statement by saying, I have not at any period heretofore been as well satisfied with our prospects of the future as now, nor have I been more encouraged to labor for the good of this people.

I am, sir, with high respect, yours truly,

J. C. ROBINSON,
Superintendent Chickasaw M. L. Academy.

Col. A. J. SMITH,
U. S. Agent for the Chickasaws.

No. 72.

TUCKAHATCHEE, *July* 11, 1854.

SIR: The government day school at this place closed July 7, after a session of ten months, with 28 scholars. The pupils have generally made commendable progress. No new studies were commenced through the year. The classes in arithmetic and geography have gone through their text-books, and the classes in grammar and history were within a few pages of completing theirs. Arithmetic with Indian boys is a favorite study, and greater progress is therefore made in it than in anything else; they are also very fond of writing, and it is not uncommon to see good specimens of penmanship by small scholars.

Where the English language is not understood, the instructor labors under the greatest disadvantage in teaching geography, grammar, history, &c. It is of the utmost importance in teaching Indian youth, to induce them to speak English. It may be asked, how is this practicable if they do not understand it? But as there are generally some in all the schools who talk English very well, the others, if ambitious to acquire it, can soon do so. But their attachment to their own tongue is so great, that sometimes a teacher may labor for years with but little success. The consideration is, how can they be induced to speak English without coercion? Would it not be well for the chiefs in council to impress upon Indian youth the importance of acquiring and using the language in which their text-books are published, and a knowledge of which is rendered absolutely indispensable from their increasing intercourse with white people? Let it not be supposed that by making the English language the medium of communication, the children will grow up less national in their feelings or attachments. In proportion only as they understand English can the instructor inculcate patriotism, advance them in their studies, and fit them for business. And so far as one instructor can cultivate national feeling in the hearts of the youth of this nation, I ever have done and will do all I can. I would have them patriots, and love no nation as well as their own. Some may deem the cultivation of national feeling in the hearts of the youth of this nation, from the relation they must ever sustain to the United States, as unwise; but let their patriotism become extinguished, they are degraded, and the chance of elevating them small.

I have felt, from the time of first teaching here, that the Indians much need a series of school-books prepared by instructors who have long lived among them, adapted to their wants, inculcating patriotism, teaching them their past history and present relations, and thus preparing them to understand all proposals that shall be made to them hereafter by our government, and, with enlightened minds, act as will be the best for their welfare.

There has been no change during the scholastic year. Almost all the scholars have been at school two or more years. Some of the former scholars are now about grown, and are usefully employed in store on their own farms, and are, I can say, free from evil habits. From the beginning the school has been conducted as a mission school, the Bible

being a book of daily recitation, while each day the closing exercise is, for each pupil that reads, to repeat a verse from memory.

A. L. HAY.

Col. W. H. GARRETT.

No. 73.

HILLABEE, CREEK NATION, *July* 12, 1854.

SIR: I present the following as my report of the Hillabee school.

Commenced March 5, with 12 scholars. Entered throughout the tour months, 30. Average attendance, 20. I find my scholars more willing to commit to memory than to exercise their thinking faculties. In these simple exercises, namely, spelling, reading, defining, geography and writing, they have made probably as much progress as is usual; also in arithmetic; but if it was commensurate with my wishes it would be much greater.

Taking into consideration the shortness of the session and the difficulty of conveying oral instruction through an interpreter, I can say they are progressing as fast as can be expected. If my relation of teacher to these children continues long enough to instil into their minds the elevating principles of Christianity, a love of intellectual acquirements, and the energetic and proper use of all their faculties, which is the end proposed by me in entering on my duties here, the recollection of having conduced to their happiness by so doing will be a great and lasting reward.

Yours respectfully,

MARY BROWN.

W. H. GARRETT, Esq.,
Creek Agent.

No. 74.

CREEK NATION, *July* 20, 1854.

DEAR SIR: The Hichita school, taught by my wife, opened the 1st of April with thirty-six scholars, which soon increased to over forty, and continued a very good attendance to the close, the second week in July. With the exception of three, the children all commenced in their letters.

First class read in Testament well, and spell well in difficult spelling.

Second class commenced in the letters; have read Ray's First Reader through, and spell well.

Third class commenced in the letters; read in Ray's Reader.

Fourth class commenced in the letters; would have been reading, but had no books; spell well.

Fifth class commenced in the letters; spell in two letters—irregular

little fellows—besides exercises to learn them English, counting, multiplication table, and singing.

Our examination exceeded my expectations; was well attended, and those present were highly pleased with the advancement of the children. We labored under some disadvantages, which I hope will be remedied in future, of living too far from the school-house. Having no house for the teacher, we occupied one of Mr. Harrison's houses, and walked half a mile. The school was commenced in the O. S. meeting-house part of the session, but the new one is now completed, but lacks a good brick chimney and pointing for the winter. The absence of these improvements, and other considerations, make it impracticable for my wife to continue in the school.

In resigning our place, it is with the hope it may be filled with an incumbent devoted to the spiritual and intellectual improvement of these children.

I am, very respectfully, your sincere friend,

E. B. DUNCAN.

WM. H. GARRETT, Esq.,
Creek Agent.

No. 75.

ASBURY M. L. SCHOOL,
August 1, 1854.

SIR: I respectfully submit to you my report of the Asbury M. L. school for the regular annual session, which closed on the 4th of July of this year.

The entire number of children admitted during the session was one hundred and twelve—thirty-two over the required number, which is eighty. This number, however, was mostly new scholars, many of whom did not remain long—some running away, and others going home on a visit and not returning again, which is too often the case, especially with new scholars of the raw material. After making the necessary deductions for the above-named delinquencies, the average number in actual attendance for the first and second quarters ranged along from eighty to ninety-five, in the third quarter from seventy to eighty, and closing the session with seventy-nine, showing an average of at least, for the year, of the required number.

The school, since its commencement, has undergone several changes, which time and experience have suggested and made necessary. At first we admitted many large boys and girls, but soon found them quite unmanageable, and with but little disposition to study; so we have endeavored to slip out of this blunder as easily as possible, retaining only those of this class that we could approve. It may not be amiss to make favorable mention of a few who are still doing well. Of this number are Priscilla Harrison, Nancy Berryhill, Mila Bosan, Polly Monack, Louisa English, Elizabeth Johnson. Of the boys, Charles West, James Yargee, Richard Fisher, Eli Danly, Caddo Wadsworth. A few others, we believe, who did not sustain them-

selves well in the school, have since married and are doing well. Some others we cannot allude to so favorably—wish we could: still, so far as the matter of education is concerned, they have been benefited, and I do not now know of one who may be said to be the worse for having been in school. That they would have been better without any education, we consider naked assertion of dangerous tendency. We have in the school quite a number of small boys and girls that promise well, and that are both industrious and studious. But even these are often thrown back much by too frequent and too long visits home and among their old associates—a drawback on us not easily avoided. Time, perhaps, may measurably correct it. But in this, also, we have had a gradual and steady change for the better. The school suffered less from it the last session than formerly.

Miss R. J. Crawford and Miss M. I. Ish were the principal teachers, and had the general oversight of the girls out of school. The several branches of study pursued were spelling, reading, writing, mental and written arithmetic, English grammar, physiology, natural philosophy, and one small class in algebra. Some portion of the Scriptures was daily read in school, and a Sabbath Bible-class and catechetical instruction were regularly attended to, with other Sabbath-school duties. We have sold and distributed through the school and otherwise, during the past year, about one hundred and fifty copies of Bibles and Testaments.

Our farm is in good repair. We have two young men employed, who, with the boys, have tended about sixty acres in corn, which still promises a pretty fair yield, notwithstanding the long and severe drought. The farm is now pretty well supplied with teams, tools, &c. The wagon and blacksmith shops are again in operation, and promise favorably.

Notwithstanding the school, in its progress, has had many difficulties to overcome, and much opposition to encounter from various sources, it has been gradually gaining ground, and now stands high in the estimation of the Indians and the friends of improvement generally. We see no good ground to doubt the success of the manual-labor plan, for most certainly it is the one best calculated to meet the immediate wants of the Indians.

Respectfully yours,

THOS. B. RUBLE,
Superintendent.

Col. W. H. Garrett,
U. S. Agent for Creek Indians.

No. 76.

Presbyterian M. L. School,
August 9, 1854.

Sir: The close of another scholastic year reminds me of my duty to report to you concerning our missionary labors among the Creeks. With grateful acknowledgments for the goodness of God during the

past year, I would inform you of the continued prosperity of this institution. The health of the children has been unusually good, and their improvement very encouraging.

Our prescribed number of eighty pupils has generally been complete. The session closed on the 6th ultimo, but owing to the ill health of the principal teacher at the time, the public examination of the school was dispensed with. This we regretted very much, because we feel that public examinations are of great importance, both to pupils and teachers, and are justly due to the patrons of the school. The trustees, however, were requested to meet and examine the children. The school is divided into twenty-two classes: the studies and number of pupils of each are as follows:

In the alphabet		1	pupil.
Eight reading classes, viz:			
First class, Analytical Reader	with	4	pupils.
Second class, Gradual and Third Reader	"	22	"
Third class, Gradual and Third Reader	"	17	"
Fourth class, McGuffey's Second Eclectic Reader	"	8	"
Fifth class, McGuffey's Second Eclectic Reader	"	15	"
Sixth class, Russell's Introduction	"	8	"
Seventh class, Primer and First Eclectic Reader	"	6	"
Eighth class, Primer	"	10	"
In geography five classes:			
First class, large geography finished	"	6	"
Second class, finished small and entered large	"	13	"
Third class, small geography to page 120	"	17	"
Fourth class, small geography to page 90	"	16	"
Fifth class, small geography to page 60	"	13	"
In arithmetic four classes:			
First class, arithmetic to cube root	"	8	"
Second class, arithmetic through fractions	"	10	"
Third class, arithmetic to fractions	"	17	"
Fourth class, arithmetic to division	"	28	"
In natural philosophy two classes:			
First class, Comstock's small philosophy	"	3	"
Second class, Swift's Child's philosophy	"	30	"
In English grammar, one class	"	8	"
In algebra, one class	"	2	"
In writing		34	"
Writing compositions		26	"

A Sabbath-school has been kept up regularly during the session. As usual, the pupils have been employed two or three hours daily through the week at some manual labor, in which, generally, they engage cheerfully. We have twenty acres planted in corn, one and three-fourths in potatoes, together with a good supply of garden vegetables. In common, however, with all this region of country, our crop has been very seriously injured by the present severe drought.

My ministerial labors have been about the same as last year, having preached about three-fourths of my time at the mission, and the rest at Choska and elsewhere. The people seem a good deal interested, but no additions have been made to the church during the year.

In regard to the cause of temperance, I am sorry that I am unable to report so favorably as last year. While most of the members of the temperance society appear to stand firm, and a good many new names have been added, yet the love of many has waxed cold, and some have gone back to their poisoned bowls. In defiance of the laws of the nation, and of the government too, whiskey is brought in and retailed in almost every part of our district, so that we have been almost nightly saluted with the ribald song and wild whoop of the drunken Indian. So long as this state of things continues, it is in vain to look for much success in our labors. I am glad, however, to learn that some of the chiefs have expressed their determination to have the whiskey laws faithfully enforced. I hope, therefore, that their efforts, supported by the timely and energetic co-operation of our excellent agent, will soon quench, or at least divert this river of fire, which is burning up the vitals of the nation.

In conclusion, permit me to call your attention and the attention of the department to the great importance of another manual-labor boarding-school. In former reports I have frequently expressed my views, showing the *necessity* of such schools at the *present time*. My opinion remains unchanged; and I think every year's experience demonstrates the correctness of the position.

With much respect, yours truly,

R. M. LOUGHRIDGE.

Col. W. H. GARRETT,
United States Agent.

No. 77.

CHEHAW, CREEK NATION, *August* 26, 1854.

DEAR SIR: Your office as agent for the Creeks requires that I shall furnish you with the report of the government day school located at this place, and in my charge. The first session of this school commenced the first Monday in January, 1854, and closed the first day of August, having been in session seven months; during which time it is gratifying that I can say myself and the scholars have had good health, for which we are thankful to the Giver of all good. The whole number of scholars, regular and irregular, in attendance, was thirty-two; the number in regular attendance was sixteen. This being a new school, the scholars all commenced in their letters except two or three, and those who attended regularly advanced to spell in three, four, and five syllables. On the day of our examination the scholars gave universal satisfaction. It is also gratifying that I can say, civilization and religion are advancing among the natives.

I am, very respectfully, your obedient servant,

MORRIS R. MITCHELL.

W. H. GARRETT, Esq.,
Creek Agent.

No. 78.

CUSETA, CREEK NATION, *September* 1, 1854.

SIR: I have the honor to present the following as a report of the school under my charge at Cane Creek. Owing to my illness of the winter fever during February last, my school did not commence until on the first Monday, the 6th of March, and was dismissed on the 14th of August, to commence on the 18th instant. I have had 30 pupils during the session; five pupils attended at intervals—all the rest attended regularly through the session, and enjoyed uninterrupted good health, and made fine progress in their studies. The decrease of five pupils from my former report resulted from my consenting to their being withdrawn from my school to be sent to Mrs. Duncan's school, which was to have been located somewhere above the general council-ground on Deep Fork, where there is a large settlement of Cusetas. Mrs. Duncan's school has been located in the Hitchabee town, and is of course inconvenient to the Cusetas on Deep Fork. I have a prospect of some addition to my school by the addition of two more families to my settlement during this winter. My new school-house of hewed logs, twenty feet square, is being erected in the centre of the settlement, which will not be completed until about the last of November next. From the scarcity of timber, and the difficulty of getting a mechanic for this building, I have been deprived the benefit of a suitable house to teach in up to this time.

I am, very respectfully, your friend,

THOMAS C. CARR.

Col. W. H. GARRETT.

No. 79.

September 14, 1854.

SIR: I respectfully submit to you the following report of the government school located at this place. The last session commenced on the second Monday in September, and closed on the 7th of July with seventeen pupils in attendance, which has been the usual number since my last report.

The studies which have been pursued were spelling, reading, writing and arithmetic. The most of the scholars were very regular in their attendance, and made considerable progress in their studies.

Very respectfully,

M. J. LEWIS.

WM. H. GARRETT, Esq.,
U. S. Agent for the Creek Indians.

No. 80.

SAN ANTONIO, TEXAS, *September* 16, 1854.

SIR: As the time has arrived at which each agent is required, by the regulations of your bureau, to submit his annual report, I have the honor to forward, for your consideration, the following report of the condition, disposition, &c., of the Indians of Texas.

Since the date of my last annual report, there have been no serious changes in the condition of our Indian relations. The tribes then friendly are still so, although there has been more or less difficulties with individual members of each tribe during the year, which have been regularly reported to the department.

Those reports show that, at the same time that the main body of each tribe on our borders profess friendship, there has been considerable damage done on our frontier settlements, and in several cases the depredations have been traced home to the parties; but the indefinite state of our Indian relations is still such, that they in but few cases have received merited chastisement. I advised you during the spring of the serious depredations committed at that time; during the summer the depredations on our western borders have been almost entirely confined to the Comanches. In my report of November last I called your attention particularly to their condition, and made such suggestions as were deemed proper; I would again respectfully refer you to that report, as they are in the same condition now as then, and I am fully convinced that the action then urged on the department is still necessary. They have during the year made frequent forages into Mexico, and brought back a large number of captives and horses, and on several occasions depredated on our Rio Grande settlements, and at the present time have in their possession many unfortunate captives, that should at once be released by the interference of the government. During my sojourn among the Indians the past summer, I learned from the southern Comanche chiefs, that about the 1st of August very large bodies of southern Comanches, Kiowas, Arrapahoes, Cheyennes, &c., about four or five hundred, crossed the headwaters of the Brazos and Colorado on a forage to Mexico. At the same time those Indians profess friendship to us, and show clearly that they are not disposed to attack directly our settlements, they commit many depredations to and from Mexico, and render all our roads leading towards the Rio Grande unsafe to travellers, and the military force on our northern and western frontier, under the indefinite instructions and regulations for the government of Indians, and the regulation of our Indian affairs, has proved inadequate to afford that protection that our frontier requires. For the condition of the Indians on our western frontier, I would respectfully refer you to special agent Howard's report, accompanying.

The Indians in Texas on our northern frontier, under charge of special agent Hill, are all friendly, and, as far as I can learn, have committed no depredations. In connexion with Indian depredations, I would call the attention of the department to the serious depredations committed by Indians residing east of Red river, in the United States Indian reserve. There now reside on our border in the Choc-

taw and Chickasaw reserve, the Wichitas, Wacoes, Tahwacconas, Keechies, small bands of Ionias, and a considerable band of Kickapoos. They have from time to time crossed into Texas, and have during the year stolen large numbers of horses, and committed other serious depredations on our citizens.

The Kickapoos, in one of their forages last spring, murdered late special agent Stein, and a Mr. Lepperman, from Ohio, near Fort Belknap, and although they were pursued and the murderers punished, it gives us no guarantee for the future. Subsequently those Indians in July last came back into Texas, and stole a considerable number of horses near the same post. They, I believe, are not under the charge of the Choctaw agent, but exist as renegades, and are under no control. The serious depredations committed on the citizens of Texas by those Indians requires your action, and should commend this subject, and the condition of those Indians, to your consideration; and I would respectfully refer you to my and special agent Hill's former reports on this subject.

The most important step in relation to the Indian affairs of this State, and one that must commend itself to the fostering care of the Indian Bureau, is the contemplated settlement of the Indians of Texas, for which Congress at its past session has made provisions. Under the instructions of the department, I found Capt. R. B. Marcy, United States Army, at Fort Belknap on the 15th of July, and we have selected the twelve leagues of land set apart by the State for Indian settlement. The particulars of our action you will find in our joint report on that subject. I very much regret that it has been impossible to complete the surveys, and remove the Indians on to the lands in time to furnish the bureau with a correct list of those that will settle down at once. There were with us at the time that the lands were selected the principal chiefs of the Caddoes, Ionias, Annadahkoes, and southern Comanches; and from the favor that the measure meets with by all, I feel assured that the number of settlers will equal if not exceed the number estimated for; and special agent Howard represents the Indians of his agency on the western frontier as equally friendly to that measure, and I feel assured that the result will equal our expectations, and afford permanent relief to our frontier. I find that the measure meets with the approbation of, and will be sustained by, our frontier settlers; at the same time this will relieve us on our immediate borders. I would respectfully urge upon the general government some more definite action in regard to the large bodies of northern Comanches, Kiowas, and the Indians residing east of Red river, heretofore referred to, as they cannot possibly be embraced in the contemplated settlement. And I would most respectfully refer you to Capt. R. B. Marcy, United States Army, who this summer has had an opportunity of making himself familiar with the exact condition of our Indian affairs, for suggestions in regard to them, and would commend his suggestions, as he will visit Washington in person, to your most favorable consideration. In order to carry out more fully the policy of settlement, I have prepared, with the assistance of the other special agents, the following estimate for the fiscal year ending June 30, 1856, which, without specifications, is the same as last year; as it is

presumed that the same amount will be necessary until such definite action, that the exact number of settlers can be ascertained, which I would respectfully commend to your favor.

The estimates are as follows:

For provisions, farming purposes, &c. &c., for Comanche settlement	$28,810
For pay of special agents, interpreters, contingencies, &c.	5,000
For Ionias, Caddoes, Annadahkoes, &c., special agent Hill's agency	28,810
For pay of special agents, interpreters, &c.	5,000
For Tonkawas, Lipans, and special agent Howard's estimate enclosed	62,200
Total	129,820

It is hoped that previous to the adjournment of Congress, I will be able to furnish the department with a correct register of the exact number of each tribe composing the settlements, which cannot be done until they are removed on to their lands.

Submitting this, with special agent Howard's report of this date, to your consideration,

I have the honor to be, very respectfully, your obedient servant,

ROBT. S. NEIGHBORS,
United States Special Indian Agent, &c.

Hon. Geo. W. Manypenny,
Commissioner Indian Affairs, Washington, D. C.

No. 81.

San Antonio, Texas,
October 30, 1854.

Sir: I have the honor herewith to enclose a communication from special agent Hill, dated Fort Belknap, September 30, 1854; also, a copy of the reply of the commanding officer of that post, in reply to a requisition made on him for an escort to visit the Wichita, Wacoes, and Sahwaccarios villages, which I commend to your serious consideration, and request such instructions as you may deem proper.

It was well ascertained that those Indians had stolen a large number of horses from our settlements, and committed serious depredations, positive proof of which was in the possession of the special agent. I gave him instructions, on the 17th of September, to make a requisition on the commanding officer of Fort Belknap for a sufficient escort, and proceed to the villages and reclaim the stolen property, and to endeavor to come to some understanding with those bands that would prevent them from continuing their depredations.

I have also to transmit annual and quarterly estimates from special agent Hill, which he wishes to substitute for those forwarded by

me last week; also, his statement of property on hand. Hoping that you will duly consider the enclosed documents,

I am, very respectfully, your obedient servant,

ROBERT S. NEIGHBORS,
United States Special Agent, &c.

CHARLES E. MIX, Esq.,
Acting Commmissioner Indian Affairs, Washington.

FORT BELKNAP, TEXAS, *September* 30, 1854.

SIR: In obedience to your instructions of September 17th, and received by me September 27th instant, I on the 28th sent a communication to the officer commanding this post, containing an extract from your letter, and asking for the necessary escort. I herewith send you a copy of his reply of same date, from which you will perceive that the proper assistance for the execution of your instructions in the manner indicated cannot, at present, be procured at this post.

I have heretofore been led into error in reference to the effective force of the military command here, of two companies of dragoons and one company of infantry. It appears from the accompanying letter from Major Steen, that there are sixty men for duty: deduct from this strength the ordinary details for post duty, express-men, certain escorts, &c., and you will readily form an estimate of the ability to render the necessary military aid in the discharge of my duties on this frontier.

I should proceed at once to Fort Arbuckle, but am informed that the entire military force at that post is infantry, and could not render the necessary assistance in the discharge of the desired duties, and I do not feel authorized to attempt the execution of your instructions without a prospect of the ability to carry them into effect in the manner so properly and unmistakably directed. I have therefore determined to remain here until I can hear from you by return express; and should you indicate your desire (which I would suggest under the circumstances) that I should proceed to Fort Arbuckle, redeem the promise made the Wacoes and Tawaccomos, and execute your instructions, as far as possible, with such aid as I may there procure, (if any) I will do so at once, taking with me a few Indians; or shall I wait a reply from Brevet Major General Smith, to whom my application has been forwarded?

If the commanding general of the department is to be consulted in each case before a suitable escort can be furnished to those villages, or they be visited by the military as indicated, ample time will always intervene between a theft and visit to allow those tribes to make such disposition as they may choose of any horses stolen from our settlements, rendering it almost certain that they would not be found in their possession.

Desiring to hear from you by return express,

I remain, very respectfully, your obedient servant,

G. W. HILL, *Special Agent Texas Indians.*

R. S. NEIGHBORS, Esq.,
Special and Supervising Agent, &c., San Antonio, Texas.

HEADQUARTERS, FORT BELKNAP, TEXAS,
September 28, 1854.

SIR: I have received your communication of this date, giving me an extract of the instructions to you from Robert S. Neighbors, esq., special and supervising Indian agent for Texas; in which instructions you are directed to visit certain Indian tribes in the vicinity of the Wichita mountains for the procuring of property supposed to have been stolen by them, and authorizing you to make a requisition on the commanding officer at Fort Belknap for a sufficient escort, and proceed to the villages of those Indians. Should you be able to procure the necessary assistance from the military, bring them to account for the numerous depredations committed on our settlements, and use every necessary means to recover and restore the large number of horses stolen, &c.

In your communication you express the opinion that to effect the objects indicated will require a military force adequate for the enforcement of all reasonable requirements made of those people. In reply, I regret to say that the troops at present at this post being so limited, it would not even, if all were detailed for this purpose, be, in my opinion, adequate to carry out the objects designed, and would at the same time leave this post defenceless, and afford no protection to the frontier settlements, nor would the post commander have the means to pursue and punish any depredators should the Indians have the temerity to pass down to the settlements during the absence of the troops from the post; and, by a recent order from the headquarters of this department, I am instructed to keep constantly in motion one of the companies of dragoons within suitable limits; and by this order of Brevet Major General Smith I do not deem myself justified in appropriating the dragoons under my command to any other service, unless under urgent necessity. At present my whole strength for duty numbers but sixty, including the infantry company; so that you can readily perceive my force to be inadequate to assist you in carrying out your objects, as I consider a force less than a hundred men insufficient to make those Indian tribes deliver up the stolen property, and punish them if necessary, and give them a proper lesson for their future guidance. In addition, I will add that I do not consider myself authorized to fit out an expedition against those Indian villages without consulting the commander of this department, and receive his orders and instructions thereon, as the Indians reside in another military department.

I will take great pleasure in submitting your application to Brevet Major General Smith, commanding this department, together with a copy of this communication. Should you desire a small escort to proceed to Fort Arbuckle, the nearest military post to those Indians, it will be furnished you cheerfully; and it will at all times be a pleasure in assisting you, as far as my means will allow, in carrying out your objects.

I am, sir, very respectfully, your obedient servant,

E. STEEN,
Major Second Dragoons, Commanding Post.

G. W. HILL, Esq.,
Agent Texas Indians, Fort Belknap, Texas.

No. 82.

SAN ANTONIO, *September* 15, 1854.

DEAR SIR: Accompanying this please find quarterly papers for the second quarter ending June 30, 1854; as also estimates for first and second quarters 1854, and estimate for the next fiscal year ending June 30, 1856; all of which you will please receive, and dispose of as heretofore.

My Indians are now in the vicinity of Fort Clarke, awaiting the action of the government in regard to their removal. I have been compelled to subsist them in part, there not being sufficient game in the neighborhood.

I am happy to say that my tribes have conducted themselves well, rendering good service to the United States troops on the frontier in the capacity of trailers, spies, &c.

Should the government contemplate moving these Indians to their new home on the waters of the Brazos, I would earnestly recommend it being done before the setting in of cold weather, in order that arrangements may be made for building their huts and preparing their fields by fencing, &c., so that they can commence planting by the 15th of February. Should their removal be delayed until the winter months, you are aware another year will be lost, so far as their agricultural labors are concerned, as early planting in this country can alone be depended on.

On my return from Fort Clarke I will be enabled to give you a correct estimate of the number of my different tribes, but in no case will they fall short of 1,400 souls.

Respectfully, your most obedient servant,

GEO. T. HOWARD,
Special Agent.

Major R. S. NEIGHBORS,
Special Agent, &c., San Antonio, Texas.

No. 83.

FORT BELKNAP, TEXAS,
September 20, 1854.

SIR: I arrived at this post to-day, after an absence of twelve days in the Indian country below, and received your communication of the 4th instant, and hasten to forward this, my report, hoping it may reach you in due time.

The means at my disposal during the year have been only sufficient to enable me to hold such communication with the Indians under my charge, and resident on the Brazos river, as to foster their desire for permanent settlement and agricultural pursuits, which I am happy to be able to say has increased during the year, and I have every reason to be-

lieve that their friendship for the white people, and desire to know more of their institutions, has not abated. I allude to the Ionia, Annadahko, and Caddo bands. My disbursements for these people, in the absence of more specific instructions, have been made at such times and for such articles as their necessities seemed most to demand, and as circumstances by which they were surrounded convinced me would effect the greatest good with the limited means.

They will enter at once upon lands that may be pointed out to them as a home, (if in this portion of country,) and will receive in a proper spirit any aid, in beginning their agricultural pursuits, the government may be disposed to grant them, and they will realize that what they do themselves is for themselves, and I rely much upon this early assistance. I deem it very important that the present feeling on the part of a large majority of these people should be seized upon to consummate this most desirable object, as by delay circumstances might intervene to produce a change.

Their first planting of corn was destroyed by the grasshoppers in the early spring, and their second planting very much injured by a May freshet and subsequent drought, so that they raised but little, and that has already been entirely consumed.

Their hunting-grounds are so reduced by the continued settlement of the white people on one side, and bands of Comanche Indians (with whom they cannot mingle in safety) on the other, that they cannot longer subsist in their present locality by the chase.

You will therefore perceive that without speedy succor, hunger, and their proximity to our settlements, may drive them to hostile acts, and a state of feeling for which they evince no desire. A large portion of these bands have at all times during the year been engaged in hunting in small parties, in such manner as to aid the fund at my disposal, in procuring for them a scant subsistence.

I have not thought proper to incur the expense necessary to assemble them all in a general council, but have had such meetings as enable me to state their numbers with tolerable certainty. The three small bands spoken of, and now evincing so much anxiety to be located, will not vary materially from five hundred souls, as follows: about two hundred warriors, two hundred women, and one hundred children. The children do not number in proportion to the adults, which may in a great measure be attributed to a number of them having died from want of proper food, and increase of exposure, within the last three or four years.

Should those who have deserted these bands and gone north return, and be settled with them, they will exceed the number named by probably one hundred souls.

The Wacos, Tawaccamos, Keechies, and Wichitas, though considered in charge of this agency, have not, at any time during the year, been located within the limits of this State. A portion of the Waco and Tawaccamo bands have twice visited me in the vicinity of this post and held friendly talks. They profess to be friends, and desire to be settled on the Brazos river, though some of their young men do not hesitate to occasionally steal our horses. The Wacos, Keechies, and Tawaccamos, numbering about three hundred souls, have a claim

to be located in Texas, which I am of opinion may be done, and they controlled by exercising over them proper vigilance; but previous to which, I would earnestly recommend that they be visited at their present villages north of Red river, and all difficulties between them and the white people be there fully adjusted; and the longer a visit of this character is delayed, the greater will be the difficulties attending the settlement, as they will doubtless dispose of stolen horses now among them, and which might be obtained.

The Wichitas I have not met during the year; in fact, they may be considered in a state of open hostility with the people on this portion of the frontier. They commit depredations by stealing horses from time to time, as opportunities offer and prospects of escape will justify.

I have not been able to discover any well-founded claim for the settlement of these people in Texas, nor do I learn that they desire it; on the contrary, from the best information I have been able to obtain, they claim a home north of Red river, in the vicinity of the Wichita mountains, from early and long occupancy. Any attempt to remove them from that locality, and settle them among a people upon whom they have only looked for years as enemies, and yet do, could not fail to be attended with many and serious difficulties. A peremptory demand of suitable reparation, on account of recent thefts by these people on this portion of the frontier, made at their villages, with a military force adequate to the enforcement of a compliance in the event of refusal, I deem the mildest course calculated to check the evils growing out of the hostile feelings and conduct of these people. They number about one hundred and ninety warriors, as I am informed, and doubtless have now among them many stolen horses, which might be obtained by the course suggested, if early executed, but if delayed will give time to dispose of them to traders or more northern tribes of Indians.

Supposing that some specific treaty stipulations will be entered into with the tribes alluded to as so anxiously desiring to be permanently located, before their final settlement, by which provision may be made for certain character of presents, &c., I have not included in the accompanying estimate any sum for salary of agent, interpreter, or for presents of blankets, suitable stock, &c., but have taken my former estimate for the three bands (Ionia, Annadahko, and Caddo,) and made only for direct expenditure upon the location, in aid of the Indians for one year. To this I have appended the additional amount which will be required in aid of the Wacos, Tawaccamos, and Keechies, if located at the same time and in the same vicinity. For the Wichitas I have forwarded no estimate, for the reasons already stated.

To render the Indian service on this portion of the frontier efficient, the agent should be armed with a *fixed policy*, definite instructions, a suitable amount of funds, and the power to call to his aid at any time a military force sufficient to insure a compliance with his reasonable demands of any of the border tribes.

To give the greatest and most permanent safety to the frontier settlements, that the use of appropriate means on the part of the govern-

ment will secure, is, doubtless, the object sought. To effect this, the small bands of Indians in the vicinity of, and south of the military post, must have aid in procuring provisions, &c., while beginning agricultural pursuits, and the larger and more roving bands north must be made to know that we will use the necessary force to compel them to respect their promises of friendship.

The importance of a general council of Texas Indians, the establishment of friendly relations between the different bands, and stipulations whereby the intercourse between them and the United States may be fixed on a more permanent basis, I hope will not be overlooked.

I have the honor to be, very respectfully, your obedient servant.

G. H. HILL,
Special Agent Texas Indians.

R. S. NEIGHBORS, Esq.,
Special and Supervising Agent, &c., San Antonio, Texas.

No. 84.

OFFICE OF SUPERINTENDENT OF INDIAN AFFAIRS,
Santa Fe, New Mexico, September 1, 1854.

SIR: I have the honor herewith to submit my annual report of the condition of Indian affairs within the Territory of New Mexico for the current year.

I entered upon the discharge of the duties of this office on the 8th day of August, 1853, and soon found that my predecessor had made a compact with several bands of the Apache tribe of Indians, (a copy of which is hereunto attached, marked A,) which has caused much embarrassment and difficulty. By reference to the sixth and seventh articles of this compact, it will be found that my predecessor, on the part of the United States, contracted with the Indians that they, and all others who should join in it, should be supplied with food, to consist of corn, beef and salt, for that current year and the year 1854, and to give them a reasonable amount of food (of which the agent was to be the judge) for three years thereafter, and also brood-mares, &c., &c.

The thirteenth article stipulates that this compact shall have no validity until approved by the authority of the United States; but before any approval on the part of the United States, my predecessor proceeded to carry it into effect, by assembling and locating a large number of these Indians on two farms situated near Fort Webster and the town of Abiquin, employed farmers and laborers, and supplied all the Indians assembled with provisions. These steps so taken in compliance with the compact doubtless led the Indians to suppose that a ratification on the part of the United States had been received, nor am I informed of their having been undeceived previous to my arrival in the Territory. I found, too, that the entire amount of money appropriated for contingent expenses of Indian affairs in New Mexico had been expended, except about three thousand dollars, and that

there were also outstanding claims pending against this office amounting to about ten thousand dollars. I also find that from the 7th day of April, the date of this compact, to the 8th day of August, the day of my arrival, (four months) provisions had been issued to from five hundred to one thousand Indians, at a cost to the government of between fifteen and twenty thousand dollars.

Finding myself thus situated, without the necessary funds to carry out the policy of my predecessor, and the obligations contained in the compact made with the Indians by him, even if ratified by the government, and understanding that so far from this being the case, this compact had been disapproved by the government, I felt that no discretion was left me. Hence I caused these Indians to be informed of the disapproval of said compact, and ceased to supply them with food. The produce of the two farms alluded to was only sufficient to subsist the Indians a few weeks, and they then began to complain of bad faith on the part of the United States, and to insist upon a compliance with the stipulations of the compact, which it was literally impossible for me to do. This resulted in their resorting to theft and robbery upon the citizens of this Territory for a subsistence, which has continued up to this time; and indeed I may say, with truth, that these Indians have subsisted themselves for about one year by robbing and stealing from our citizens. These depredations have been continued from September of last year, growing more frequent from month to month up to the present time, and resulted in the loss, on the part of our people, of property to the aggregate value of between fifty and one hundred thousand dollars and many valuable lives. These thefts, robberies and murders on the part of the Indians grew to be matters of more frequent occurrence every week, until about the month of February last, when it became impossible to bear them any longer in peace. Hence General Garland, the commandant of this military department, very properly, I think, issued orders to pursue any Indian who in future should commit depredations upon our citizens.

Early in the month of March following, some stock was stolen in the vicinity of Fort Union by the Jicarilla Apaches, and the commanding officer of that post ordered Lieutenant Bell, with about thirty dragoons, to pursue the Indians and endeavor to recover the stolen property. Lieutenant Bell came up with them in a few days at the cañon of Red river, when a fight ensued, which resulted in the loss of two soldiers killed and several wounded. The Indians lost four men killed, besides several wounded, and between twenty and thirty head of horses captured by the soldiers.

A few days after this collision, these same Indians sent me word that they did not want to fight any more, acknowledged that they had stolen our property, and promised better conduct in future. But having strengthened themselves by collecting the disaffected portions of several bands in the mountains, near the village of Conequilla, they appear to have entirely forgotten the message of peace which they had sent to me, and continued their depredations. This conduct induced Major Blake, of the United States army, to send out Lieutenant Davidson, with a party of dragoons, to watch and restrain their movements. When this party was seen by the Indians,

the war-whoop was raised and every disposition manifested to attack our troops. A battle ensued, which resulted in the loss of twenty-four of the dragoons killed and twenty-three wounded. The loss on the part of the Indians has not been ascertained, but is supposed to have been considerable. Shortly after the date of this latter occurrence, the then acting governor and superintendent of Indian affairs in this Territory issued a proclamation, declaring that war existed between the United States and the Jicarilla band of the Apache tribe of Indians, and all their aiders and abettors. Shortly thereafter he also issued an order calling out a portion of the militia of the Territory, to assist in protecting the frontiers and prosecuting the war; and this decisive step, together with the bravery, energy, and promptness of the troops, assisted by the citizens, has distressed the Indians very much and caused them great loss.

On the 10th day of July last three Jicarillas arrived in this place bearing a white flag, and stated that their tribe was desirous of making peace; but the acting governor, anticipating my arrival in a few days, informed them that nothing would be done until I arrived, which occurred on the 22d of that month. It is due to these Indians that I should say, that the want of ability on my part to carry into effect the stipulations contained in the compact heretofore alluded to, left them in a destitute condition. Naturally indolent as they notoriously are, and relying upon this compact to furnish them with a subsistence, these Indians failed to provide during the proper season for the wants of winter, and hence were reduced to the necessity of either starving or stealing. Open war is the final result, and how long it may continue it is difficult to say; but as the commanding general has a respectable force in the field, both in the country of the Jicarillas and Mescaleros, and as the Indians have already sent in a delegation to sue for peace as before stated, I am in the daily expectation of hearing from them again. But should peace be made, it will be impossible for the Indians to refrain from stealing and subsisting themselves, without material assistance in provisions, such as corn and beef, on the part of the United States, until the next year.

Had the stipulations of this compact been continued to be faithfully carried out on the part of the United States, and the Indians permitted to remain in idleness, whilst they were fed and their farms were cultivated at the cost of the government, I feel confident that no hostilities would have occurred. But I feel equally confident that the great error (if error there be) on the part of my predecessor, consisted in making such an agreement with the Indians, and attempting to carry it into effect, without authority from his government, and at a time when it was morally impossible that our obligations could be complied with for the want of an appropriation adequate to the payment of the cost. I have found it difficult, if not impossible, to make the Indians comprehend how it is, that previous to my arrival in this country this compact was being executed on our part, and that their rations should be stopped so soon thereafter. When I explain the thirteenth article to them, and inform them that my government, so far from ratifying, had disapproved it entirely, they then ask how it was that their former Father could satisfy them with food and carry

the compact into effect, whilst their present Father could not. When I say to them that I had no money to purchase presents and provisions with, their reply is, how did their former Father get money for this purpose?

Having fully presented for your consideration the causes which, in my opinion, produced the unfortunate hostilities which have existed between a portion of the Indians of this Territory and the white population, and having more fully informed myself of the true condition of the various bands and tribes under the charge of this superintendency, I shall proceed to give such information in regard to the same as is in my possession.

In performing this duty it is highly probable that this report may be found to conflict with the one made last year on some minor points; and should this be found to be the case, it is hoped that my then recent arrival in the Territory, and consequent want of information, may prove a sufficient apology.

The Utahs of New Mexico are a portion of the tribe of the same name inhabiting the Territory of Utah; they speak the same language and have frequent intercourse with each other. From the best information which I have been able to obtain, that portion of this tribe properly under the charge of this superintendency numbers between five and six thousand souls; and they inhabit and claim all that region of country embracing the sources of the northwestern tributaries of the Arkansas river, above Bent's fort, up to the southern boundary of Utah Territory, and all the northern tributaries of the Rio Grande which lie within New Mexico and north of the 37th parallel of latitude. This country is estimated to cover a space equal to twenty thousand square miles, which would give about five square miles to each soul; but they often extend their wanderings beyond these limits. This is a highly warlike tribe of Indians, are well-armed with fire-arms, and have committed many depredations upon the unoffending inhabitants of New Mexico. They do not cultivate the soil, but depend upon the chase and robbery for a subsistence. A continued feud has existed between the Utahs on the one side, and the Arrapahoes and Cheyennes of the Arkansas on the other, for many years past; and latterly, the latter Indians, having been supplied with arms and ammunition by our Indian agents and traders, have proved more than a match for the former, and consequently the Utahs dare not visit the buffalo regions in search of food. This, together with the fact that game is becoming comparatively scarce in their country, has induced if not constrained the Utahs to keep up their ancient custom of theft and robbery.

The Utahs are probably the most difficult Indians to manage within the Territory. They are subdivided into several small bands under petty chiefs, who acknowledge no superior, and roam over a vast extent of country, having no permanent places of residence, and hence are often difficult to be found. Occasionally, parties will come into the settlements and labor for the citizens for a short time, particularly in threshing out the grain, which they are enabled to do with their own horses and mules; they then leave, and nothing more is heard of them for months. They have quite a number of good horses and mules,

and frequently, when hard pressed, kill them for food; but they have no other description of stock, and are always ready for mischief, and hard to overtake in a retreat. Many of this tribe are understood to have made common cause with the Jicarillas in their recent difficulties, and there is little doubt that a number were present and participated in the battle with Lieutenant Davidson's command near the Cieneguilla; and there is as little doubt that many more, and particularly Tamuche's band, were preparing to take sides against us, but were prevented by the prompt and energetic movements of the troops, both regulars and militia, together with the judicious management of agent Carson and special agent Head. They now profess to be friendly with us, but little confidence is to be placed in their professions at any time.

The Apaches of New Mexico number probably eight thousand souls, and, like the Utahs, are divided into numerous bands, each having its own chief, and acknowledging no common head or superior. Each band occupies extensive but different sections of the Territory, and act in concert or separately, as their interest or caprice may dictate; and hence I deem it expedient to notice some of these bands separately.

The Jicarilla Apaches formerly occupied the eastern portion of this Territory, extending from the Rio Grande eastward beyond the Red river, between the thirty-fourth and thirty-seventh parallels of north latitude, but were removed, and located by my predecessor west of the Rio Grande. A part of this band, under their chief, Chacon, were assembled and fed around a farm in the vicinity of Abiquin, during the spring and summer of 1853, under the compact heretofore alluded to, but the farm yielded but little produce. Hence, when the produce of the farm was consumed, and the supply of food stipulated to be furnished by the United States was withheld, these Indians resorted to theft and robbery for subsistence; and if murder was necessary to the accomplishment of the other objects, they did not hesitate to commit this crime. These depredations have resulted in open war, as you are informed in a former portion of this report. The Jicarillas now claim a region of country of indefinite space, lying west of the Rio Grande, and on the head of the Chama and Puerco rivers, but they roam over many other portions of the Territory. It is confidently believed that no other single band of Indians have committed an equal amount of depredations upon, and caused so much trouble and annoyance to the people of this Territory, as the Jicarillas. They are supposed to number about one hundred and fifty warriors, and probably five hundred souls; they own a large number of horses and mules, and whenever there is any mischief brewing, invariably have a hand in it. It is this band of Indians, assisted by a party of Utahs, to whom we are indebted for the murder of the party of Americans having charge of the United States mail in 1851, by which eleven valuable lives were lost, and the horrible murders of Mr. White, his wife, child and servant, in 1850, as well as many other murders committed since that time. They rely upon the chase for a subsistence; and when this fails, resort to depredations upon the flocks and herds of the inhabitants.

The Mescalero band of Apaches roam over a vast space of country,

embracing portions of the State of Texas, the province of Chihuahua, and the Territory of New Mexico, though their residence is about the White mountains, situated in the southern portion of this Territory. The country claimed by these Indians, as peculiarly their own, lies on the east side of the Rio Grande, and on both sides of the Pecos, extending up the latter river from the northern boundary of Texas, to about the thirty-fourth parallel of latitude. This will cover a space of about fifteen thousand square miles; and as they number about seven hundred and fifty souls, the country occupied by them will average, say twenty square miles to each Indian. This band of Apaches have committed many depredations upon the citizens of this Territory during the last and present years, notwithstanding the energetic opertions of the military to prevent them; but having a portion of Texas and the Mexican province of Chihuahua to forage upon, also, their depredations within this Territory have been less serious than might otherwise have been expected.

There is no doubt that many individuals of this band made common cause with the Jicarillas in their recent hostile movements; and there is great reason for believing that the whole of the former band would have joined the latter, had they been more successful.

Although that portion of the valley of the Pecos occupied by the Mescaleros contains some of the most desirable lands for agricultural purposes within New Mexico, still they cultivate the soil to a very limited extent. Game is comparatively scarce in their country; and hence these Indians subsist in a great measure by plundering the people of Texas, Chihuahuá, and New Mexico, by which means they manage to supply themselves with horses and mules. It is a well-established fact that there is, and for a long time has been, a brisk trade in stolen property carried off between the Mescaleros and Jicarillas. One band will steal horses and mules in its own vicinity, which are driven some four hundred miles to the country of the other, to be exchanged for similar property, procured in like manner. The character of the country, and the remote distance of these two bands from each other, enables them to carry on this traffic in most instances without detection, since it is very practicable for the one to visit the other without passing through any portion of the settled country, or through the country of any other tribe of Indians.

The Gila Apaches consist of several bands of the same great tribe, and derive their name from that of the river upon which, and its tributaries, they mostly reside. They claim all that region lying within New Mexico which is watered by the Gila and its tributaries, but roam over a much larger extent of country, and commit great depredations in the Mexican provinces of Sonora and Chihuahua. The facility and impunity with which these two provinces are plundered and robbed, has measurably saved our own people from like visitations during the last and present years. The country claimed by the several bands known by the general name of Gila Apaches will probably embrace an area of twenty-five thousand square miles; and these bands will probably number, in the aggregate, from three thousand five hundred to four thousand souls, which will give from six to seven square miles of land to each Indian.

They are understood to cultivate the soil to a very limited extent, and, like the Mescaleros and Utahs, have no permanent places of abode. From the best information within my reach, the Gila Apaches are subdivided into four separate bands, viz: Coyoteros, Mogogones, Tontos, and the Miembrenos, each having its separate chiefs, without acknowledging any common head. There are some other bands of Apaches within this Territory, such as the Garroteros, &c., &c., residing between the Gila and Colorado rivers, of which little is known; but from the best information I can obtain, their manners, habits, and condition are similar to those of the Gila Apaches. The whole of the Apache tribe of Indians residing within the limits of New Mexico are supposed to number from seven to ten thousand souls.

The Navajoes are another powerful tribe of Indians, residing on the tributaries of the river San Juan, west of the Rio Grande, and east of the Colorado, and between the thirty-fifth and thirty-seventh parallels of north latitude. They probably number eight thousand souls, and occupy and claim a country equal to twenty-five thousand square miles, which would give, say three square miles to each Indian. The Navajo country is represented to be one of the finest agricultural regions within New Mexico; and they certainly are very far in advance of any other wild tribe of Indians of this Territory in agriculture and manufactures. With very rude and primitive implements of their own construction, the Navajoes manage to raise an abundance of corn and wheat for their own subsistence. They have numerous herds of horses and sheep, and some horned cattle and mules, and, on the whole, live in a degree of comfort and plenty unknown to the other wild Indians of this section of the Union. They manufacture their own clothes principally from the wool of their sheep, and it is a rare thing to see a Navajo uncomfortably clothed. In the manufacturing of blankets they are believed to surpass any other Indians on this continent, and these blankets will compare favorably with any other manufactured by a civilized people. Those made for ordinary use are warm, strong, and durable; but occasionally fine ones are made with brilliant and durable colors handsomely blended, which will readily command in this market from twenty-five to fifty dollars each. When it is recollected that these articles are manufactured, and their farms cultivated, by the hands of Indians, with implements of their own construction, this people can but challenge our admiration.

Favorable as this picture is, it also has its dark side; and I am sorry that truth compels me to say, that the people of this Territory have many wrongs to charge to the account of the Navajoes. The bright side of the picture which I have drawn does not equally apply to all of this tribe; they have bad men among them, who cannot and will not be restrained. Such men pay but little regard to the eighth commandment, which enjoins upon us not to steal; on the contrary, they have heretofore often stolen the stock and cattle of their more civilized neighbors. But, under the judicious management of agent Dodge, who has taken up his abode among these Indians, we have had but little cause to complain of them during the present year.

There is one band of Navajoes who have separated themselves from the remainder of the tribe, and removed eastward to the neighborhood

of the Utahs and Jicarillas; and there is reason to fear that this association has been productive of no good to the first-named party. Around this band are collected most of the bad men of the whole tribe, and many of the depredations committed in that vicinity have been traced to them; but, on the whole, the Navajoes have during the present year conducted themselves with great propriety when compared with the Apaches.

The Pueblo or partially civilized Indians are a very interesting portion of the Indian population of this Territory, and richly deserve the fostering hand of government. They hold their lands under special grants from the governments of Spain and Mexico, many of which are of very ancient dates—one that I examined being dated in 1661—and they usually cover one league, or nine square miles. In no grant that has come under my notice is the fee-simple title conveyed to the Indians. They and their descendants are merely invested with the possession, use, and benefit of the land granted, so long as it shall be occupied by them. There are twenty pueblos scattered over the Territory and intermixed with the white settlements, and their aggregate population numbers from eight to ten thousand: some do not number over one or two hundred, whilst others reach twelve or fifteen hundred. Many of these grants cover some of the most desirable land to be found in New Mexico, and I am happy to have it in my power to say that some of them are in a flourishing condition, and I am sorry that the same remark is not applicable alike to all. But it is a lamentable fact, that some present a dilapidated appearance, and the inhabitants of such seem to be sharing the fate of most other communities of the red man who have come into contact with the whites. Many of these people are superstitious in the extreme, and are firm believers in witchcraft.

The pueblo of Nambe in March last actually executed several of their own people, who were charged with being witches; and it is probable that several others would have shared the same fate, but for my hastening to the vicinity with the United States marshal, and preventing it. Several were arrested, indicted for murder, tried, and acquitted, on account of the difficulty of proving in what county the crime was committed.

These Indians cultivate the soil mostly with rude implements of their own construction, except the spade and hoe, which have recently been introduced among them by the traders, and enough grain, vegetables and fruits are produced to sustain themselves in comfort and plenty. Indeed, these people will compare favorably, in their agricultural labors and productions, with the citizens generally of this Territory; and they have horses, mules, cattle, asses, sheep and goats, sufficient for ordinary purposes.

As a general rule they are a sober, industrious and frugal people. A few individuals among them can read and write in the Castilian language, but the remainder are destitute of education, though most of them speak that language. The Rev. Mr. Gorman, a baptist missionary, has established a school at the pueblo of Laguna, and the advancement of his pupils affords ample evidence of their capacity to receive instruction. Occasionally difficulties arise between the neigh-

boring pueblos, and between them and their neighbors of the white race, relative to the boundaries of their lands, and the distribution of water for irrigation, which are often found difficult of adjustment; but as a general rule they live in great peace and harmony with all their neighbors. Each pueblo elects annually a governor, war captain, and various other minor officers, and the people appear to submit quietly to the government of those chosen by themselves to rule over them. These Indians claim, and are generally supposed, to have descended from the ancient Aztec race, but the fact of their speaking three or four different languages would tend to cast a doubt upon this point. It has been contended that the Pueblo Indians were recognised as citizens by the Mexican government, and hence are citizens of the United States under the treaty of Guadalupe Hidalgo; but on a full investigation I am clearly of opinion that this is not the case. Having visited several of these pueblos, or villages, and believing that these people differ in some respects from any other Indians to be found on this continent, I beg to be excused for giving a minute description of the pueblo of Taos, which I visited in the month of March last. This pueblo is situated in the valley of Taos, and about three miles from the town of San Fernandes de Taos, on a small stream which supplies water for irrigation and other purposes, and the number of inhabitants may be set down at something over twelve hundred. On my arrival I found that this Indian town contained but two dwelling-houses, situated upon opposite sides of the creek, and each sufficiently large to accommodate over six hundred people. They are built of adobes or sun-dried brick; each covers an area of about two acres at the foundation, and are five stories high, with but one entrance through the external walls and but one window, and both of these open into the chief's or governor's room. After ascending to the height of one story, there is an offset in the walls, and the size of the house is lessened around its entire circumference to the extent of the depth of the external tier of rooms, about fifteen feet, and this continues to be the case at the top of each story, until the summit is reached. The tops of these houses are flat, and the offset in the walls at the top of the first story affords a fine terrace or walk, about fifteen feet wide, extending entirely around the building, which would make it say four hundred yards in length; and the residents of each story have a similar promenade or walk, though lessened in length as you ascend nearer to the top. The entrance to these houses is from the top, which is effected by ladders resting on the ground in the first instance; but after ascending to the top of the first story, the ladders intended for the accommodation of those residing in the second story are placed upon the roof of the one below. Each family has its room or rooms partitioned off by walls, of sufficient strength and thickness to sustain the accumulated weight above, and through these partition walls are doors of communication with each room of the house, but there is no other means of ventilation except through small trap-doors in the roof. These strange buildings form perfect labyrinths; and as the interior apartments are quite dark, it might be difficult for a stranger to find his way out; but notwithstanding the want of ventilation, the inmates

appear to be quite healthy and vigorous, and the number of children swarming around was astonishing.

On the outside, but near at hand, were several estufas, or places where their sacred fire is kept burning. These are deep, circular pits, dug in the ground about ten feet deep, and the same in diameter, and covered with earth at the top, with the exception of a small circular hole in the centre, sufficiently large to admit a man descending by a ladder. Kidwah, the governor of this pueblo, informed me that this was the remains of the fire left to his people by Montezuma, and that it must be kept burning until his return; hence two or three men are detailed each week, whose duty it is to get wood, feed the fire, and keep it burning.

There is also a Catholic church at this, as there is at most of these pueblos, and almost the entire pueblo population worship God according to the forms of this church, though intermixed with their own ancient superstitious forms and ceremonies; and although it is believed that many of the Pueblo Indians are looking forward with hope and confidence to the time of meeting the Redeemer and Saviour of the world, yet it is to be feared that still a large portion are looking for the return of Montezuma with the same hope and confidence.

It is confidently believed that the several bands of Utahs, Apaches, and Navajoes, and the Pueblo Indians herein noticed, embrace all those having permanent residences within this Territory, and which come properly within the jurisdiction of this superintendency. But the Comanches, Kiowas, Cheyennes, and Arrapahoes claim hunting-grounds, and often extend their predatory incursions, within our borders, and inflict serious injuries upon our citizens. Indeed, the Cheyennes during the last spring visited the white settlements of San Miguel county, drove off a large amount of stock, and captured eleven herder boys who had charge of the same, whom they still hold in captivity. It is believed that my former estimate of the number of Indians residing within this Territory is too large; better information induces me to number them at from thirty-five to forty thousand souls, including Utahs, Apaches, Navajoes, and Pueblos.

The district court of the United States having decided that there is no Indian country within the Territory of New Mexico, the several acts of Congress regulating trade and intercourse with the Indians are without any binding force here. I would therefore respectfully suggest that Congress should pass an act prescribing what is and what is not to be considered as Indian country within the Territory, or that stipulations to the same purport be inserted in the several treaties recommended to be made. This is deemed to be an important matter, as the act of Congress referred to only imposes fines for offences committed in *the Indian country;* hence if there be no Indian country, no offence is committed under the law, even though whiskey may be sold, or trade may be carried on without license.

Should I presume to indicate a policy which, in my estimation, it would be proper to pursue towards the Indians of New Mexico, it would be but to reiterate many of the recommendations of last year; but as some of these were hastily written, and not fully understood, I

take the liberty of repeating them more fully, and adding such others as better information will authorize.

In the first place I would respectfully recommend that a treaty be made with the Utahs, reaffirming that of 1849, with alterations of the 7th and 8th articles, so as to specify the amount of implements and presents to be given to the Indians annually, and describing accurately the boundary of the country to be inhabited by them.* I would also make treaties with the several bands of the Apaches, by which the Jicarillas should be removed from our border settlements to the country of the Gilas or Mescaleros, and the latter band should relinquish all claim to the valley of the Pecos above a given point. These treaties should also clearly define the boundaries of each tribe, with restrictions against their committing depredations, &c., &c., such as are contained in the Utah treaty, and specify the amount of agricultural implements, provisions, and other presents which they are to receive annually for a given number of years; and a similar treaty should be made with the Navajoes also. All these treaties should constrain the Indians to cultivate the soil; and to enable them properly to do so, practical farmers should be furnished by the United States to teach them, together with blacksmiths to make and repair their tools.

And I would also provide that the amount of depredations committed by any tribe or band should be deducted from the annuity stipulated to be paid to such tribe or band, as is provided by the 17th section of the intercourse act of 1834.

Should this policy be adopted, it will be necessary that our government should furnish liberal supplies of food and agricultural implements to the Indians during the first two years—say to the amount of $67,500 for the first year, $40,000 for the second, and $30,000 each year thereafter for several years. Such supplies are deemed absolutely necessary to enable the Indians to subsist themselves until their crops shall mature, and they are taught to cultivate the soil; otherwise they must either starve or steal. Particular care should be taken that the provisions furnished should be issued to the Indians as often as once a week, else their improvident and wasteful habits will cause them to want supplies before the year is half ended.

As regards the Pueblo Indians, I can but recommend them and their possessions to the protection and fostering hand of the government. They are a loyal people, and richly deserving our sympathy, but buried in ignorance and superstition. Hence I would most earnestly recommend the establishment of schools by the government in each pueblo, and that they be supplied with agricultural implements of American manufacture every spring for several years to come. Should it be deemed too much to ask for the establishment of a school in each pueblo, still it is hoped that several may be authorized.

Annexed hereto will be found a paper marked B, containing a statement of the injuries done by the Indians to the people of San Miguel county during the present year. This is made up by me from official information, and reports of the prefect of said county. No official reports have been received from either of the eight remaining counties of the Territory; but the injuries and losses are believed to be

equally great in several others. I have also annexed an estimate for contingent expenses for this office during the fiscal year ending June 30, 1850, marked C.

I have the honor to be, respectfully, your obedient servant,

D. MERRIWETHER,
Governor and Supt. Indian Affairs in New Mexico.

No. 85.

SOUTHERN APACHE AGENCY, DONA ANA, N. M.,
June 8, 1854.

SIR: Conceiving it my duty to submit to the Indian department, over which you preside, such information as will give you a just and proper understanding of the Indian relations of this Territory towards the general government, whether statistical or otherwise, embracing the names of tribes, their location, their manners, habits, disposition and feelings towards the citizens of this Territory and the government, induces me to submit the following facts, suggestions, and conclusions concerning an Indian policy for New Mexico derived from actual experience with the Indians of this Territory, and of travel over and through their country; which I do, however, with diffidence.

The Jicarilla Apaches are a branch of the great southern Apache tribe. They dwell, principally, in the northeastern part of this Territory, roaming between Abiquin, west of the Rio del Norte, and the Las Vegas, east of the Rio Puerco, and northeast as far as the Arkansas and the plains. These Indians seem to have little or no connexion with their brethren in the south, and may, for all practical purposes, be regarded as a separate and distinct tribe. They live contiguous to the settlements of the New Mexicans in this section of the country. They are, unquestionably, the most indigent Indians in the Territory, which is the result of their lazy and indolent habits. They are occasionally engaged, however, in the manufacture of a species of crockery-ware, which they barter to the New Mexicans for corn and other articles. With this exception, they live mainly by hunting and committing petty thefts on the New Mexicans. They have been the cause of much annoyance to the citizens of this Territory, and are now in a state of open war with them and the United States government. Whilst they are a cowardly band, they are nevertheless cruel and revengeful, never forgiving an injury, nor letting an opportunity of retaliation escape them if the chances of success are greatly in their favor. This tribe of Indians is gradually growing less, instead of increasing. They number from six to seven hundred, of all ages and sexes, and are supposed to have upwards of one hundred warriors. Their means of subsistence, as far as the hunt and the chase are concerned, are diminishing rapidly. They do not live in a section of country separate and exclusive to themselves, as do the other wild tribes of New Mexico, but live adjacent to the frontier settlements. They do not seem to claim any portion of this Territory in their own right, as do the other tribes of New Mexico.

Policy upon the part of the government, as well as humanity towards these Indians, would seem alike to require the contracting of the space now occupied by them. The experiment that was made last summer with a portion of these Indians to induce them to engage in agricultural pursuits on the Rio Puerco, west of Abiquin, authorizes the hope and belief that these Indians could be induced to form pueblos, and to maintain themselves by their own labor, if the proper attention and encouragement was extended to them. In the commencement of this policy it would require some increase of expenditure, but would, in the series of five or ten years, it is believed, prove to be economy. It would, at the same time, relieve the New Mexicans of their thefts, and better their condition.

The Utahs are a separate and distinct tribe of Indians, divided into six bands, each with a head chief, as follows: the Menaches—chief, Cone-a-che; the Capotes—chief, A-oh-ka-sach; the Tabe-naches—chief, Aug-ka-power-bran; the Ciba-riches—chief, In-sagra-poo-yah—the Tem-pan-ah-gos—chief, Wah-ka; the Pi-u-chas—chief, Chu-woo-pah. All speak the same language, and are characterized substantially by the same habits and manners, but occupy different localities in their country, which is west of the Rio del Norte, and north of the Navajo country. The Utah is a hardy and athletic Indian, accustomed to endure much hardship and fatigue. They are brave, impudent, and warlike, and are reputed to be the best fighters in the Territory, both as it regards skill and courage. They are of a revengeful disposition, and believe in the doctrine of retaliation in all its length and breadth, and never forget an injury. They are well skilled in the use of fire-arms, and are generally well supplied with rifles, which they handle with great dexterity, and shoot with accuracy. Whilst these Indians use the rifle principally in both peace and war, the other wild tribes in New Mexico rely mainly upon the bow and arrow. The male Utahs wear long braided cues reaching to the ground, while the females wear short hair. The Utahs have no idea of labor, especially of agricultural pursuits, and regard it as beneath the dignity of a warrior. They raise good horses, but scarcely any beyond their own wants. They are expert in horsemanship, being excelled by no Indians in New Mexico. They carry on a limited traffic with the New Mexicans in the barter of skins of various kinds, both manufactured and unmanufactured. Beyond this they depend exclusively upon the chase and the hunt for a subsistence. When this fails them, they have no scruples in plundering the New Mexicans in order to make up any deficiency, or any others who may be journeying in their vicinity. I am induced to believe that they are well disposed towards the government and the people of New Mexico. They profess pacific intentions towards both. This tribe of Indians are not wealthy, though they are well supplied with arms, and have a sufficiency of horses. This tribe number from six to seven thousand souls, and from eight hundred to a thousand lodges. It is supposed that there are upwards of five hundred warriors belonging to the different bands. These Indians dwell in a rugged and mountainous country, generally well supplied, however, with wild game, consisting in part of deer, elk, and bear. All species of game, however, are gradually diminishing,

and at the same time growing wilder and more difficult to be obtained, as the Indians say. Some of the best land in this Territory, I am authorized to say, lies within what is known as the Utah country, on that portion of the San Juan claimed by the Utahs, and along the rivers Rio Pierdo, Rio de los Pinos, Rio de los Animos, Rio Florida, Rio de la Platte, and Rio San José. All these rivers take their rise in the Sierra de la Platte or San Juan mountains, running parallel to each other, and emptying into the San Juan—the Rio de los Animos alone furnishing nearly one-half of the waters of the San Juan, which is second only to the Rio del Norte. They claim to be the rightful owners of this country by virtue of a continued occupancy and possessory title, extending back so far that the "memory of man runneth not to the contrary." The Mexican government, however, never recognised any title as existing in any of the Indian tribes in and to any of the lands occupied and held by her Indians within her boundaries. But this did not, however, discommode the Indians, as they not only held all the land they claimed, but often invaded the Mexican settlements and drove back the inhabitants. It is a principle of national as well as international law, flowing from the rights of successful war and conquest, that all the rights of the inhabitants of a conquered country remain as they existed previously to the occupancy and conquest of said country, except the right of sovereignty, until the municipal law is exchanged or modified by the new sovereign or sovereign power. Congress not having legislated upon this subject, consequently the right of the Indians to their territory remains as it did at the time of the conquest, or the exchange of the sovereign power from the Mexican government to that of the United States. But whether their title be a valid one or not, I apprehend that the government of the United States will deal with them, in all of her intercourse, as though their title was good, valid, and legal, and will at no time seek to gain their lands without their consent, and without giving a fair compensation for the same.

The Navajoes occupy the country in the southwest, extending from the Rio San Juan to the Gila, and thence east to where you meet the western settlements of New Mexico. The Navajoes are a fierce, intelligent and warlike tribe of Indians. They possess more wealth than all the other wild tribes in New Mexico combined. They are rich in horses, mules, asses, goats, and sheep. They raise, by the cultivation of the soil, a sufficiency of grain for all purposes of consumption. They are the manufacturers of a superb quality of blankets that are water-proof, as well as of coarser woolens. These Indians have an excellent country on the waters of the San Juan, and in and beyond the cañon of Cheille, though much of the country between the Rio Gila and San Juan is mountainous or high table-land, sweeping off into sandy plains. These Indians have long been the terror of the New Mexicans, carrying on robberies on an extensive scale, and often carrying away many captives, and committing murders; occasionally extending their predatory excursions into the States of Chihuahua and Durango, in the Mexican republic. The Navajoes are gradually perceiving, however, that peace, and not war, is their policy. Hence their predatory excursions have been growing less

for the last two years, and they now profess amicable relations towards the people of New Mexico. They do not live in permanent villages, as do the Pueblo Indians, but migrate from one locality to another, as do all the wild tribes of New Mexico. It is believed that these Indians could easily be induced to look mainly to agricultural and stock-raising pursuits as their great source of maintenance and subsistence, and to form pueblos or permanent locations. They also claim the country held and occupied by them by virtue of the same long uninterrupted possessory title as that set up by the Utahs.

The great Apache tribe proper occupy the south and southeastern part of this Territory. They traverse the whole southern section of this Territory, extending from its eastern to its western extremities, including the tributaries of the Rio del Norte in that part of the country. These Indians have little or no idea of manual labor, or manufactures of any description. An effort was made last year to induce these Indians to commence tilling the soil, on a farm opened on the Rio Mimbres near the Copper Mines, under their chief, Panc. This enterprise was attended with some little success, and it is believed, if this policy were persisted in, a change might be wrought in the condition of these degraded Indians. They perhaps excel all Indians in this Territory in savage cruelty and hostile feelings towards the citizens of New Mexico and our government. They live mainly by plundering and robbing both Old and New Mexicans, often committing frightful murders in their predatory excursions. They take many captives, whom they treat with the greatest barbarity, and often sell them captives to the Comanches, where they fare no better, and thus carry on a traffic in white human flesh with that savage tribe of Indians. They generally extend their peregrinations into the Mexican States of Coahuila, Chihuahua, and Durango, from which States they drive off much stock, and take their captives. This tribe is divided off into various bands, such as the Mescaleros, Garoteros, and Gila Apaches, numbering, in all, seven or eight thousand souls. They are brave, daring, and warlike, cruel and revengeful. There is not much game in the country generally occupied by them. A firm, stern, and decisive policy should be meted out by the government to these Indians, as well as to others, when their actions make it necessary. It will be seen that, according to the above estimates, there are from twenty-four to twenty-eight thousand uncivilized or hostile Indians in this Territory, belonging to the tribes named, to say nothing of the powerful tribes of the Comanches all along the south and eastern borders, who are fierce, powerful, and warlike. They number from ten to fifteen thousand souls, and have done great damage to the northern States of Mexico, driving off their herds and flocks, and forcibly carrying away their women and children into captivity and bondage. On the northern frontier of this Territory, along the Arkansas and its tributaries, considerable tribes, such as the Arrapahoes and Cheyennes, are to be found. These tribes contain something less than two thousand souls each. These tribes, as well as the Comanches and Cayugas, subsist mainly upon the buffalo. These noble animals of the plains are evidently diminishing in numbers, according to information received, which is believed to be relia-

ble and authentic. These Indians carry on a considerable barter and sale in the disposition of buffalo-robes. There are many traders who visit the plains for this purpose. It will thus be seen that there are from forty to fifty thousand wild and hostile Indians in, and contiguous to, New Mexico. And now the question arises, What line of policy is best calculated for the management of these Indians? It is a question not easily answered, but is pregnant with embarrassment and fraught with difficulty. Nevertheless, the government will have to meet it. The sooner the better. It is daily advancing in importance. The means of subsistence of the Indians are gradually growing less every year; whilst the aggregate numbers of the Indians are not diminishing, yet they seem not to be much on the increase, if any. The circle of country upon which they have been accustomed to conduct the hunt and the chase is rapidly contracting. The white man is advancing with a rapid step towards their accustomed haunts, and they and the buffalo are alike driven back. In fact, the pressure upon them is now coming in two opposite directions, from the Pacific as well as from the Atlantic, and thus lessening the space upon which they stand.

To exterminate the aborigines of the forest and the mountains is a policy that no enlightened citizen or statesman will propose or advocate. That this race, the aborigines of America, are destined to a speedy and final extinction, according to the laws now in force, either civil or divine, or both, seems to admit of no doubt, and is equally beyond the control or management of any human agency. All that can be expected from an enlightened and Christian government, such as ours is, is to graduate and smooth the pass-way of their final exit from the stage of human existence. How is this to be done? This is the great question for solution, but which I will not undertake to solve. The government of the United States has adopted a munificent system of distributing annual and semi-annual presents to her indigenous Indians, and has attempted to induce them to abandon their wandering pursuits of the hunt and the chase, and to induce them to engage in agricultural avocations as a means of subsistence; but this humane and benevolent policy has not met with that success which the facts and the circumstances seem to have warranted. Still, this system should not be abandoned; but, on the contrary, it should be vigilantly and with energy pressed forward. And if nothing substantial comes out of this policy, all hope of bettering the condition of the Indian seems to be lost. The Indians of New Mexico, when under the management of the Mexican government, were accustomed to set her authority at defiance, and to roam and pillage at pleasure. This we have attempted to check and stop, and I regret to say have been only tolerably successful. These Indians must live; and when the mountains and the forest cease to supply them with food they will doubtless seek it from those who have it; and if not to be had peaceably, they will attempt to obtain it by force. No animal creature, whether civilized or not, will perish for the want of food when the means of subsistence is within his reach; and if not to be had without force, it will be had with it. All history and every man's own instinct confirm this view of the subject, and it is justified

by all the great writers on the law of nature and of nations. To feed and clothe these Indians, either wholly or partially, is an expensive operation, or to distribute annual or occasional presents among them. It is a policy that promises no results beyond the simple fact of keeping them quiet for the time being. As long as this policy is continued their peace can doubtless be purchased, and they thus kept quiet; but it only postpones the evil day. At the expiration of a given time it leaves the Indians in the same condition as that in which we found them, excepting that they are more clamorous and importunate in their demands upon us. No progress is made in their civilization, and they still remain as before, strangers to labor and industry. Consequently, our policy should go further than simply making donations to them. The attempt should be made, at as early a day as practicable, of inducing them to till and cultivate the soil. This cannot be done at once, but must be done gradually, and will require time; but should be persisted in until success or failure is clearly manifested. In order to bring about a consummation of this policy it will be necessary to concentrate and to bring together the several tribes (that is, the members of each tribe should be drawn together, and not the tribes, because the different tribes would not harmonize, whilst individuals of the same tribe would) into a smaller area, as the country now occupied by these Indians is an extensive one, embracing several hundred miles from north to south, as well as from east to west, with the Mexican settlements strung along somewhat in the centre from Doña Ana to Taos, which makes our intercourse with these Indians very expensive and difficult, and affords them ample facilities to carry on their predatory excursions with comparative impunity. Our chances for detecting and punishing them are greatly lessened by reason of their sparse settlements and great scope of country over which they roam, which is generally rugged and mountainous, and which is a great advantage to them, and disadvantage to us. This is so manifest that it only requires an inspection of the map of New Mexico to verify it. Hence I sugge t the policy of concentrating and collecting together these Indians (that is, each tribe to itself) into a smaller circle. To do this involves the further policy of establishing farms and ranchos in that part of their country adapted to agricultural pursuits, where the effort should be made to induce them to cultivate the soil. This should be done by degrees, and will require time to consummate it. Inducements should be held out and given to those who lay down the bow and arrow to take up the axe and the hoe. Discrimination should be made against those who *refuse* to join in this enterprise and in favor of those who *do*. To insure success in this undertaking, a few mechanics and farmers, and other laborers, should be employed to manage and teach the Indians how to labor, and should constantly be with them; all of which would of course be under the control, supervision, and management of the different agents. The military force of the Territory should be so distributed and located as to give the necessary protection, and at the same time to aid and co-operate with the civil authorities of the Indian department. This scheme would involve a very slight increase of expenditure over that which has been heretofore made in this Territory. Agencies

should be established and maintained in this Territory similar to those erected, supported, and maintained in other localities by the United States. A part of the expenditure that is now incurred for presents, &c., should be diverted and expended for implements of husbandry, and for the hire of other necessary labor. It is believed that with proper care, attention, and management, this plan would prove eminently successful, and would be crowned with gratifying results, and at the end of five or ten years prove to be the most economical; whilst at the same time we would be giving that protection to both the persons and property of the people of New Mexico which we owe them, and have solemnly promised to extend to them. In doing this we but discharge a great constitutional duty to them, as well as to ourselves, which has, as yet, been only partially performed. The tendency of this policy will be to bring the Indians under the immediate jurisdiction and control of the United States, and cause them to know the power of the government, as well as its charity. Should the military arm of the government be required in order to give this policy a fair trial, it should be given as far as practicable, and so much force be used as might be necessary, and no more. They will have acquired much useful information, should circumstances of their own creation render it necessary for them to know and feel the power of the government. This policy contemplates and requires no additional military force; but, on the contrary, if this or a similar policy is not adopted, at no distant day the alternative will be presented to the government of either feeding and clothing the Indians, or of exterminating them. That the mountains and plains will, at no distant time, fail to supply them with the necessary food, is as certain as that the sun gives light at noonday. This being the case, what is to be done? That the Indians will steal, plunder, rob, and murder, in order to get food, admits of no doubt. If you make war upon and conquer them, the same question arises, What will you do with them? You will have to either take care of them or destroy them. The latter the government will not do, but will be forced to do the former; which will entail a much greater expense and trouble upon the government than the plan above briefly suggested. Under the policy above indicated, the Indians could, to a very great extent, be kept from the white settlements, where they contract all the vicious habits of these settlements without being impressed with any of the good. Their trade and intercourse with the people could be managed and controlled in such a manner as to benefit both classes. The Pueblo Indians of this Territory were evidently once wild, savage, and warlike, as are the Utahs, Apaches, and Navajoes; yet the old Spanish government induced them to abandon their wild rovings and to cultivate the soil, and to live in villages or pueblos, and they now are, and have been for many years, peaceable and quiet, and live comfortably by the fruits of their labor. May not similar results be expected to come out of the policy above indicated, if judiciously managed; and may not the other wild tribes be ultimately induced to form into pueblos, and to cultivate the soil in like manner, and thus gradually relieve the government from the charge of their maintenance?

All of which is respectfully submitted.

I herewith resign my office of Indian agent in New Mexico, to take effect upon the receipt of this report.

I am, sir, very truly, your obedient servant,

E. A. GRAVES,
Indian Agent.

GEO. W. MANYPENNY,
Commissioner of Indian Affairs, Washington, D. C.

No. 86.

WASHINGTON CITY, D. C.,
September 16, 1854.

SIR: I have the honor to submit the following report in relation to the Indians on my route of exploration from the head of navigation of the Mississippi river to the Pacific ocean, and in the Territory of Washington.

The Indians on the line of the route of the exploration are the Chippewas, Winnebagoes, Sioux, Assinaboines, Crees, Gros Ventres, Bloods, Piegans, Blackfeet, and Crows; and west of the mountains, the Flatheads, Kootenays, Pend d'Oreilles, Cœur d'Alenes, Spokanes, Nez Perces, Palouses, Cayuses, Walla-Wallas, Dalles, Cascades, Klikatats, Yakamas, Pisquouse, Okinakanes, Colvilles, and some forty tribes west of the Cascade mountains. The only white inhabitants are the traders and employés of the fur companies, licensed traders in the unorganized portion of the Territory; east of the Cascades, the employés of the Hudson's Bay Company and the Red river half-breeds living near the boundary-line and near Red river, a portion in American and a portion in English territory.

THE ASSINABOINES.

The first Indians whom I met in numbers on our route were the Assinaboines, who range west of the Sioux Indians. On the 25th of July I sent off an express company, consisting of Messrs. Osgood, Boutineau, Henry Beaubien, and Grey, to the Yellowstone, for the purpose of procuring supplies for the expedition. The same night they reached an encampment of Assinaboine Indians numbering about one hundred and fifty lodges, and containing some twelve hundred persons. The Indians built for them a lodge in the centre of their camp, and treated them with great hospitality. They had a few days before been met by Lieutenant Grover, in charge of one of my detached parties, who was likewise treated by them with equal hospitality. Both Lieut. Grover and Mr. Osgood informed these Indians that on my arrival I would have a talk with them and make them some presents. On the 27th, a little after noon, we came to a spot where we concluded to encamp, about a quarter of a mile from the Assinaboine camp, from which many Indians rode out to meet and welcome us. An Indian in advance of the party gave us the signal

of welcome by uplifting his right hand, the back of it turned towards us, and by advancing and shaking hands with each member of our party. The Indians we found were under the command of two chiefs, Blue Thunder and Little Thunder, the latter about thirty-six years of age; their principal chief, Grizzly Bear, being absent with another encampment of about the same number, whom I met afterwards at Fort Union. As soon as we were encamped we were visited by a great number of the Indians, who gave us notice of the arrangements which they were making to receive us and have "a talk," and also of a present of skins designed for myself. While our dinner was being prepared, the Indians were seated in squads around the tents, smoking and talking with our men. The pipes were distributed among their number, one large pipe serving for at least a dozen persons, who would each smoke a little and then pass the pipe to his neighbor—the others waiting patiently their turn at the weed. This is the next token of welcome, or friendship, after the shaking of the hand, and they will enter upon no business or negotiation until they have smoked with their friends.

After dinner, accompanied by Doctor Suckley, Messrs. Lander, Stanley, Tinkham, and other gentlemen of the party—Paul Beaubien and Le Bombard acting as interpreters—I went over to the Assinaboines' camp. This camp was originally arranged in a sort of corral, and consisted, as I have said, of about one hundred and fifty lodges. Our approach to the camp was hailed by the barking of dogs, of which the Assinaboines have a great number, and which they make useful in drawing their lodges, poles, skins and provisions. During the winter they attach them to sledges, and in this way these dogs furnish an important means of transportation from place to place.

There seemed to be a good supply of horses at the camp, many of which were of good quality and condition. The camp was all astir as we passed through it, all the women and children flocking out of the lodges, eager with curiosity to see us. In many places frames of poles were erected, upon which skins and meat were being dried. The lodges were made of poles standing in the form of a conical pyramid, and covered with lodge-skins or buffalo-hides, dressed like our raw-hides.

The Assinaboine Indians are by no means neat in their appearance, and seemed to be very poor, if we could judge from the meagreness of their clothing, which evidently had been worn a great length of time.

A large lodge, about fifty feet in diameter, had been erected in the centre of the enclosure for our reception. The chiefs, braves, warriors and men, were found assembled in this lodge. They were seated in two rows around its inner circumference. Opposite to the entrance was arranged a long seat for our accommodation, made of skins, which were afterwards presented to me. I should judge that there were about eighty persons in all present, including our own party. During the preparation for the ceremony of reception, there was a general smoke; while this was going on, an old man, one of the dignitaries of the tribe, prepared the "pipe of reception," which is only smoked on great occasions. The stem was decked with ribbons and feathers of various colors, fantastically arranged; some sweet grass plaited was

then set on fire, and the smoke of the pipe was perfumed, which seemed to be regarded as a sort of incense. The brave then shook hands with each one of our party; after which the pipe was handed to him. When this was over, a bowl of water was handed round by a second Indian, which ceremony was also preceded by the shaking of hands. We were then regaled with a soup made of buffalo and "typsina," or turnip, which was very rich and greasy, but by no means unpalatable.

The ceremony of reception being concluded, one of the chiefs, an old and venerable man, advanced to me and shook me by the hand. He did the same to each one of our party. His whole appearance and manner were highly prepossessing and marked with much dignity. His speech was delivered with great fluency, and at times with considerable gesticulation. It is substantially as follows:

"My Father! the Great Master of Life made us for some purpose. He had a design when he made me. I have not yet fulfilled the purpose for which he made me. I am an old man, but I hope to do something yet for my people, my sons and their children. My Father, we are glad to see you here to-day, to hear from the Great Father, afar off, his message to his children by our good Father. We have never yet been taken under his protection, nor experienced his kindness. We are glad of this opportunity to show our kind feeling to the good Father and his people, and I hope the friendly feeling and peace this day exhibited will last forever.

"My Father, you see us now in our real condition; we are poor; we have but few blankets and little clothing. The Great Father of life who made us and gave us these lands to live upon, made also the buffalo and other game to afford us the means to live; his meat is our food; with his skin we clothe ourselves and build our houses; he is to us our only means of life, food, fuel and raiment. But I fear we shall soon be deprived of the buffalo, and then starvation and cold will diminish our numbers, and we shall all be swept away. The buffalo are now fast disappearing, and before many years they will all be gone. As the white man advances, our game and our means of life grow less, and we shall soon be obliged, in our poverty, to seek protection and assistance from the Great Father who can so well extend these to us.

"My Father, I hear that a great road is to be built through our lands. We do not know what the object of this is—we cannot understand it; but I think it will drive away the buffalo. We are pleased to see our white brethren; we are glad to give them the hand of friendship; but we know that when they come, our game goes away. What are we to do?"

When he had finished speaking, he shook hands again with all of us, and took his seat. After a short interval, the chiefs, through the interpreter, signified their desire to hear my reply, which was in substance as follows:

"I am happy to meet you this day; I shake hands with you all as friends, as brothers. I feel deeply grateful to you for the expression of your kindness made to me this day, and for the hospitality you have shown to my party. I thank you for the welcome you extended to my four men, who, though so few in number, and strangers to you,

were yet safe in the midst of twelve hundred of you, enjoying your best accommodations, having a lodge erected for them to sleep in, and being supplied with the best you had, and received with every kindness and attention.

"I shall write to the Great Father, at Washington, an account of this day's proceedings. I shall tell him of your kindness and of your expressions of good will to his people. I shall tell him of your dependence on the buffalo for raiment and food, and represent to him, that should your poverty be increased by the advance of the whites, it should be relieved out of the abundance of his stores. He will, I know, afford you protection and assistance. He is warmly interested in you; he desires your welfare and prosperity, and will early take occasion to manifest his kind consideration.

"The road which will go through your lands, connecting the great father of waters with the great ocean beyond the mountains, will not injure the Indians nor deprive them of their rights or their comforts. It is true, that along the line of the road the whites will settle, and the game will be banished; but before this will happen, the Great Father will purchase your land and amply compensate you for all that you are required to surrender, and for the sacrifices you make. Besides, you will thus have the opportunity of obtaining other articles to supply the place of the buffalo. The Great Father will never do an act of injustice to his children, but will send among them blankets, provisions, and other things from his great store-house, so that the loss of the buffalo will be made up. You will receive from his hands, also, implements with which to till the soil, and with labor, even less than you now bestow upon the chase, the earth will be made to yield you abundantly of its fruits for your food.

"The objects I have come to accomplish make it necessary for me to go through other tribes of Indians. Beyond the Yellowstone, we meet the Blackfeet Indians. To all the tribes I shall carry the friendly message of the Great Father, and shall insist upon their living at peace with one another, so that the safety of the whites going through the country may be secured.

"Again I assure you I shall write to the Great Father, at Washington, of this day's proceedings. I shall also write to your good friend, Colonel Gorman, who is my personal friend, and the steadfast friend of the Indians. He is more particularly intrusted with your interests and your care, you being in his superintendency. He is a good and just man. I know him well, and in his capacity and judgment I have all confidence.

"Again I shake hands with you all, and tender to you my warmest friendship."

These remarks seemed to make a favorable impression upon them. They were received with every token of respect as each paragraph was interpreted to them. Their interest and approbation were manifested by the ejaculation, "Hou!" a common phrase by which they express their assent to, and approval of, what is addressed to them.

After a short conversation among themselves, the old brave, a likeness of whom was sketched by Mr. Stanley, came forward, and shaking us all by the hands, addressed me as follows:

"My Father! I have heard our good Father to-day with a great deal of joy. I trust this will be a day of hope for the Indians, for my children, and my grandchildren. The Father of all, who made life, made us all wish to live. I wish to live yet a good while. I wish to live on account of my children; I wish to see them comfortable and in better condition than they now are. You see around you our young men, our children, and our families. They are almost naked and destitute; you see them clad in the products of these plains.

"My Father! the buffalo is their sole reliance for clothing and subsistence. When I look around and see the advance of the whites into our country, I see the means of our living driven from the plains. I do not, as much as I love life, want to see this state of things. I fear the day is fast coming, though my Father and I may not see it, when my children will be reduced to poverty, and will be few in numbers.

"My Father! we have always been friendly to the whites since they first came into the country. We have observed all our obligations with them, and have always acted in good faith; we have always treated them with kindness and hospitality, and shall continue to do so.

"My Father! not long ago, the Indian tribes of the Missouri river were called to a council at Fort Laramie. A treaty was there made, fixing the hunting-grounds of each tribe, and restraining each of them from encroaching on those of any other tribe. We have sacredly observed this treaty, and have never gone out of the grounds set apart for us. But the Sioux, on the one side, have come into our hunting-grounds, and the half-breeds, on the other, have hunted over our plains. We have submitted patiently, knowing that the Great Father, when he learned these things, would do us justice.

"We ask you to remove these causes of our poverty, and help us to bear up against our misfortunes. Our good Father has told us about his road; I do not see how it will do us any good, and I fear my people are to be driven from these plains, their old home, before the advance of the white man.

"My Father! we are poor, but our hearts are good. We have not much, but, as a token of our kindness towards you and the whites, will you accept these skins and robes upon which you are so softly seated?"

I made no formal reply to this speech, but in a conversational way reiterated some of my former remarks, and expressed my warmest thanks for the presents. I then added, "I had intended to tell you that we, too, have some presents for you, consisting of blankets, tobacco, powder, knives, &c.; they are not as many as I could have wished, but we have come a great distance with but a few wagons and animals. They have been hardly able to carry more than to supply our necessities, and we have only brought enough to evince our friendly feelings, and the kindness of the Great Father who has sent me.

"This is only an earnest of what will be sent to you hereafter. Another year the good Father, Colonel Gorman, will visit you and bestow upon you the more substantial proofs of the consideration and regard of the Great Father for his children. If you will come to our camp with me, I will give you the few presents I have, and the provisions I can spare; and again shaking hands with you, I must conclude."

The conference broke up at about 7 p. m. Before I left there, the chief presented to me thirty dressed skins and two buffalo-robes.

While we were engaged in inspecting their camp, the Indians became aware of the profession of Dr. Suckley, and there was scarcely a lodge that did not present some patient for medical treatment. The Doctor vaccinated some eight or nine persons, and through our interpreter explained to them the object of vaccination, and how they could perform the operation themselves, by using the vaccine matter from these patients.

It was near dusk when we arrived at our own camp, followed by the whole Indian encampment.

They immediately arranged themselves to receive our presents, forming three sides of a square as they were seated, the open side being opposite to the places occupied by our party and the higher Indians. At each of the four corners of the square there was posted a brave, or chief. These men never received a gift. It is considered a degradation for them to accept anything but what their own prowess or superior qualities of manhood may acquire for them. "Their hearts," they say, "are so good and strong that they scorn to take a gift," and they boast of their self-denial and power of resisting temptations of luxury.

The duty of making the distribution was assigned to two old men. The articles selected for presents, consisting of some twenty-six blankets, tobacco, powder, knives, vermillion, calico, shirts, &c., were placed in the centre of the square. The pairs of blankets were torn apart. The articles, divided into lots, were given to the heads of families. Knives and plugs of tobacco were given to each man. During the ceremony of distribution the Indians sat in perfect silence, and not a murmur escaped one of them in regard to the assignment which was made.

When this ceremony was over the Indians returned to their camp, the chiefs and braves alone remaining. At about half-past eight the gentlemen of the party and our Assinaboine guests partook of a collation of coffee and bread in our mess tent, and remained till a late hour, smoking and conversing.

We parted from the Assinaboines, their camp moving early next morning, much gratified with the hospitality which we had received, and with the evidences we witnessed of the favorable relations established between them and the whites.

THE RED RIVER HUNTERS.

A frequent subject of complaint with the Assinaboines, in their conversations with us, was the encroachment of the Red River Hunters, or half-breeds, who make annual hunting excursions from Pembina, on the Red river, to the Indian hunting ground. They range the country from east of the Red river to the Mouse River valley, and going in large parties, severely restrict the means of subsistence of the Assinaboines and the Sioux. On the 17th of July a small party of Prairie Chippewas visited me for the purpose of having a talk; the

name of the sub-chief, who was their leader, is Way-shaw-wush-ko-quen-abe—the Green Setting Feather. They expressed their desire to be taken under the protection of the Great Father, talked much of their poverty, and contrasted their condition with the power and wealth of the whites. They bitterly complained of the Red River half-breeds, whom they charged with exterminating the buffalo, and killing much more than supplied their necessities, merely for the tongues and robes. On breaking up the talk, the Green Setting Feather presented me a copy of a speech delivered by him in the town of St. Joseph, September 14, 1852. It was as follows:

"In time past, whenever I looked over my hunting-grounds, I ever found a plenty with what to fill my dish, and plenty to give my children; but of late it is not so. I find that my provision-bag is fast emptying—my dish is now often empty; and what is the cause of this? Why was it not so in former times, when there were more Indians on the plains than there are now? The reason I find is this: it is none other but the children I once raised, that first proceeded from my own loins, that were once fed from my own hands, which child is the half-breed.

"The manner of his hunt is such as not only to kill, but also to drive away the few he leaves, and waste even those he kills. I also find that same child, in the stead of being a help to me, his parent, is the very one to pillage from me the very dish out of which I fed and raised him when a little child; and now having gained strength and grown to manhood, has become master of my own dish, and leaves me with the wolves and little animals to follow his trail and pick off the bones of his leaving; and if I wish to help myself out of my own food-bag, his hand and whip is raised on me, his parent. When I look at all this, my heart is pained within me. I now see my provisions all wasted. I am led to think that it is my Creator that puts it in my heart no more to allow this waste of the animals he has given me; therefore look to him as my Father to help me to remove those that are eating up and pillaging my food from me. I have no bad feeling, and do not wish to use my strength. Why should I make use of my strength? It is my food I am looking at; I only wish to be master, and do as I please with what is my own. I now say, I hold back, and love all of the Turtle Mountain.

"From it the half-breeds must keep, and stop on the place their father gave them at the Pembina. We now look at our lands and and what our Great Father said to us—'Keep, my children, the lands of your hunt for your own selves, and let not your half-breeds take them. Keep them for your own selves—let them dwell among the timber of the Pembina.' Now whatever half-breed goes against this, our law, shall pay as a fine, a horse; and a half-breed having an Indian mother full-blooded, wishing to spend the winter with us, may come; but he shall not be allowed to hunt only where we shall tell him, and not to kill more animals than we shall tell him; and shall no more be master of my hunting-grounds. Also for our traders, we do not keep back those who may come; but they also must obey our law, not to kill animals or hunt furs, only as we shall tell them. The hunting-road which was first pointed out for the half-breeds was

from this place straight to Devil lake and southward, and we reserved and do still reserve all north of this line for our own use; but they have of late made another road for hunting towards the Turtle Mountain without our consent, which we cannot any longer allow. We now close by saying we wish it to be as our Father told us—for the half-breeds to go to get meat from the plains only once a summer, and for them to stay at Pembina to take care of the preacher, and we will take care of our own selves; for as for me, I do not ever intend to give my hand to the swine, let me see him where I will. From us, your friends, the Chippewas of Turtle Mountain and elsewhere, to all the half-breeds of Pembina."

This speech is given at length, not only as a specimen of Indian oratory, but because it contains the substance of the statement made to me this morning—the statement at length of one of the tribe's grievances.

On the 16th of July I met a band of the Red River Hunters, on one of their hunting excursions. The train consisted of 824 carts, some twelve hundred animals, and about thirteen hundred persons, men, women and children. Soon after I met them they went into camp, and the close yard which their camp presented contrasting so greatly with our open encampment, presented a striking spectacle. They form a circular or square yard of the carts placed side by side with the hubs adjoining, and entirely impassable for a man or horse; the lodges built of poles in the shape of a circular cone, slightly truncated to admit the passage of air and for ventilation, leaving a passage some twenty feet between the tent-lodges and the carts.

These lodges were one hundred and four in number, and were occupied generally by two families, averaging about ten persons to the lodge. Skins were spread over the tops of the carts, and underneath each cart many of the train found comfortable lodging-places.

During the day the animals run loose to feed, and at dark are driven into the corral. Thirty-six of their men go on as sentinels each night—staying up all night when they go "on post." Our own course is almost an open yard, indicating alone the place where our animals should be picketed. We have but twelve guards—three reliefs—not more than four men being on guard at one time.

The camps were located within two hundred yards of each other, and both were open to the visitation of each party. The good conduct and hospitable kindness of these people impressed me very favorably. During the afternoon and evening, the passing to and from the two camps was kept up till a late hour. A small band of prairie Chippewa Indians accompanied this party, and during the evening visited our camp and entertained us with one of their national dances.

This party is under the direction of Governor Wilkie, whose appearance and manners pleased me greatly; he is a man of sixty-odd years of age. This party are residents of Pembina and its vicinity, on the Pembina river, and in the Pembina mountain. Whilst at home they engage in agriculture, cultivating their farms and raising their crops of wheat, corn, potatoes, and barley. They raise about twenty-five bushels of wheat to the acre, cultivating an average of about fifteen acres. They are industrious and frugal in their habits,

are mostly of the Romish persuasion, and lead a virtuous and pious life. They are generally accompanied on their trips by their priests; even in the field they strictly adhere to their devotions, having exercises each Sabbath, on which day they never march or hunt.

Their municipal government is of a parochial character. They are divided into four parishes, each one being presided over by an officer called the "captain of the parish." These captains of the parish retain their authority while in the settlement; on departing for their "hunts" they select a man from the whole number who is styled "governor of the hunt," who takes charge of the party, regulates its movements, and acts as referee in all cases where any differences arise between members in regard to game, or other matters, and takes command in case of difficulty with Indians.

In the early part of the year till the middle of June their people work at agriculture, when they set out on their first hunt, leaving some thirty at the settlement in charge of their farms, houses, stock, &c., and with their families start off southward to hunt the buffalo, accompanied, as in this instance, with all their carts, animals, &c.; these carts when loaded contain about eight hundred pounds, and the men, as they fill their own, assist to fill other carts, some owning many more than the others.

Of the present train there were three hundred and thirty-six men, of whom over three hundred were hunters. Each hunt, of which there are two in a year, lasts about two months; the first starting in June, the latter about the last of September. At the time we met them their carts were over half-full, and they expected to return to their houses in the latter half of August. They on their first trip hunt the buffalo to procure pemican, dried meat, tongues, &c. At this time the skins are light and useless for robes, and they dress them for lodge-skins, moccasins, &c.

In October the meat is still better and fatter, and they procure a like quantity of dried meat, pemican, &c., and of the skins prepare robes, which are in good order and heavy at that time. Of the meat they reserve sufficient for a whole year's provision, disposing of the balance, about one-half, to the trading-posts of the Hudson's Bay Company; the other half, through the Red River traders of the Fur Company, finds its way to St. Paul, where they receive in trading goods—sugar, coffee, &c., at the rate of fifteen cents a pound for the pemican and dried meat. The trade of this country is all in goods—sugar, tea, ammunition, &c.; though it is proper to add that "notes," issued by the Hudson's Bay Company, are in circulation among them, several of which, of the denomination of "five shillings," payable at "York Factory," and bearing the signature of Sir George Simpson, were offered in change to various members of the expedition on purchasing various articles.

The skins collected in the summer hunt are usually retained by them for their own use; but the robes are a staple of trade with Mr. Kitson, of the Fur Company, and also with the Hudson's Bay Company. This latter company do a large trade in this region; they supply the settlers with most of their clothes, groceries, &c.

The Red River settlements are made up of a population mostly of

half-breeds, traders of the Hudson's Bay Company and the Fur Company, discharged employés of these companies, and Indians, representing every nation of Europe—Scotch, English, Irish, Canadians. They speak a jargon made up of these dialects, intermingled with Chippewas and Sioux, "Patois, French," being the prevailing tongue.

These settlements, started some twenty-five years ago only, now number in the vicinity of Pembina Mountain, alone, some four thousand. The men, as a general thing, are much finer-looking than the women, and on the latter depend all the drudgery and camp duties, such as pitching tents, attending to animals, cooking, &c. In regard to costume, the men dress in woolens, usually cloths supplied by the Hudson's Bay Company, of various colors, a coat called the Hudson's Bay coat, with a "capeau" attached, being the prevailing uniform. Belts, finely knit, of various-colored wool or worsted yarn, are worn as sashes; their powder-horns and shot-bags, attached to bands finely embroidered with beads and porcupine work, are worn across each shoulder, before and behind; and many, too, have a tobacco-pouch strung to their sashes, in which is tobacco cut, mixed with "kinni-kinnich," and a "fire-bag" containing steel, punk, and several flints. The universal weapon is the short northwestern gun.

The women dress in gaudy calico, are fond of beads and finery, and are remarkably apt at making bead-work, moccasins, sewing, &c., and are very industrious.

From the trains we purchased a supply of pemican, dried meat, sugar, &c.; some of the men buying moccasins, whips, and other necessaries.

On the 22d of July I met another train of the Red River Hunters from the vicinity, Selkirk settlement. This party was under the charge of Governor De L'Orme, whom, with several of their principal men, I invited to an entertainment at my camp. Upon conversing with Governor De L'Orme and his associates, I was very favorably impressed with the views they expressed as to their right to hunt in our territory, they being residents of the Territory on both sides of the boundary-line. They claim the protection of both governments, and the doubt as to the position of the boundary makes them uncertain as to the government upon which they have the most claim. During the hunting season they carry with them their families and their property. Many children are born during these expeditions, and they consider that children born upon our soil during the transit possess the heritage of American citizens. Strongly impressed in favor of American institutions, they desire to be noticed by our government, and feel a desire to meet and confer with a commissioner sent by it to treat with them. My own opinion is, that while they have no fee simple in the soil, they have the same right and title which our government has acknowledged the Indian tribes to possess—a right of occupation for the purpose of hunting, &c. With but little care, our government could obtain the whole of these people as citizens. We might thus protect the frontier, and always have in this vicinity a controlling check upon the Indians. The salutary effect of their presence is already visible in the entire safety with which a single white man, and small parties, can go through the

country. The virtuous mode of life of these interesting people, their industry and frugality, and their adaptation to frontier life, make them eminently deserving the attention of our government.

THE BLACKFEET NATION.

The general locality of the Blackfeet is understood to mean the country in which they reside or hunt, and is bounded as follows: By a line beginning on the north where the 50th parallel crosses the Rocky mountains; thence east on said parallel to the 106th meridian; thence south to the headwaters of Milk river, down said river to the Missouri, up the Missouri to the mouth of the Judith; thence up the Judith to its source; thence to the Rocky mountains, and north along their base to the place of beginning.

The country between the Missouri and the headwaters of the Yellowstone is unoccupied. It is the great road of the Blackfoot war-parties to and from the Crows, Flatheads, and Snakes. It is also the hunting-ground of the Flatheads and the Indian tribes generally of Washington Territory east of the Cascades, who resort hither at all seasons of the year to hunt buffalo.

The Blackfoot nation is divided into four distinct tribes or bands, whose names, numbers, and localities are as follows:

	Lodges	Population	Warriors
The Bloods	350 lodges	2,450 population	875 warriors.
Blackfeet	250 do	1,750 do	625 do.
Piegans	350 do	2,450 do	875 do.
Gros Ventres	360 do	2,520 do	900 do.
	1,310	9,170	3,275

The above numbers of the four tribes of the Blackfeet nation are taken from Mr. Doty's enumeration. It is less than that of Mr. Stanley, who visited the Piegans in September last, and whose estimate of the Piegans, Bloods, and Blackfeet was 1,330 lodges, and 13,300 souls; and it is likewise less than my enumeration, derived from consulting all reliable sources of information in the Upper Missouri, and which made the four tribes of the Gros Ventres, Bloods, Piegans, and Blackfeet amount to 14,400, or 5,230 more than the estimate of Mr. Doty. Mr. Doty has, however, had the opportunity of making an actual count of more than half these Indians.

The Bloods and the Blackfeet occupy the country upon the source of Marias and Milk rivers, and north to the 50th parallel of latitude.

The Piegans occupy the country between Milk and Marias rivers, upon Marias river and the Teton, and between the Teton and the Missouri.

The Gros Ventres occupy the country bordering upon Milk river from its mouth to the Territory of the Piegans. These Gros Ventres, although incorporated with, and now considered a part of, the Blackfoot nation, are clearly a band of Arrapahoes, who seceded from their nation some forty years since, passed over to the Crow Indians, and were plundered and killed by that nation, losing many of their wo-

men and nearly all their horses and guns. They wandered over this country several years, plundered the forts at the north, were driven away by the Kootenais, and finally, in a destitute and most miserable condition, settled some thirty years since in the country they now occupy. The Blackfoot nation in a manner adopted them—*i. e.*, made a lasting peace, and gave them many horses. The traders supplied them with guns and ammunition; their horses increased; they made many robes, and soon became wealthy; and are now more independent, saucy, and more unfriendly to the whites, than any other band of the Blackfeet.

The Bloods, Piegans, and Blackfeet speak the same language, peculiar to the Blackfoot nation.

The Gros Ventres speak the Arrapahoe language, which is not understood by any white man or Indian, not of their tribe, in this country. Most of the Gros Ventres, however, speak the Blackfoot sufficiently for purposes of trade.

Their character is warlike. They are warriors and horse-thieves by profession and practice, and are always at war with some or all of the neighboring nations.

Their present disposition towards the whites is unquestionably friendly. Undoubtedly a party of white men may travel through this country in perfect safety. The only danger would be that the Indians might take them for Indian enemies, and rush upon them in the night. Their horses might be stolen, unless under the protection of a chief or an influential white man—one who is friendly and well known to them.

In organizing the expedition, as our course would take us through the country of the Blackfeet, whose warlike and treacherous character was proverbial, I deemed it highly desirable to secure the services of Mr. Culbertson, one of the principal partners of the American Fur Company, as special agent. The ascendancy of this gentleman over the Indians, and his important services at the Laramie treaty, and in submitting a very able report on the Blackfoot nation, had already made him very favorably known to the department. I met Mr. Culbertson at St. Louis, gave him his appointment as special agent, and directed him to send forward expresses from Fort Union to the various tribes of the Blackfeet, and apprize them of my coming. I placed the more reliance upon the favorable influence which Mr. Culbertson might exert upon the Indians, as he had married a full-blooded Blackfoot woman. Mrs. Culbertson, who had fully adopted the manners, costume, and deportment of the whites, and who, by her refinement, presents the most striking illustration of the high civilization which these tribes of the interior are capable of attaining, rendered the highest service to the expedition, a service which demands this public acknowledgment.

Upon joining Mr. Culbertson at Fort Union, I found him and his wife full of anxiety as to the reception which we should meet from the Blackfeet. They both feared that some rude or careless act from any member of the party towards the jealous and ignorant people might at any moment be a signal for a declaration of war. Full of these apprehensions, Mrs. Culbertson, whom it was intended to leave

at Fort Union, declared to her husband her resolution to accompany him with the expedition to Fort Benton. She said to him: "My people are a good people, but they are jealous and vindictive. I am afraid that they and the whites will not understand each other; but if I go, I may be able to explain things to them, and soothe them if they should be irritated. I know there is great danger; but, my husband, where you go will I go, and where you die will I die."

This apprehension of danger on account of the conduct of members of the expedition was not without reason. I found much difficulty in impressing upon all the members of my party the importance of pursuing a conciliatory course towards the Indians. I found too much prevailing a contempt for the Indians as an inferior race, and a too confident reliance upon our physical superiority. I found it necessary to expostulate personally with my men upon this subject. I observed one young man, whom I employed as cook, grumbling because he was ordered to provide a meal for an Indian who had come to our camp. I said to him: "Do you not remember that these Indians, a few days ago, brought game into our camp, of which we all partook? Do you not remember that when we have visited their encampments they have made feasts for us, and spread before us the best that they could provide? Are you willing that we should be outdone in hospitality by these wild Indians?" The young man acknowledged the force of this reasoning, and promised more courteous demeanor towards them.

The first Blackfeet whom we met were a party of about a hundred, under a chief called "White Man's Horse." My main party was encamped in the vicinity of Fort Union. The first intimation which the party had of their approach was the sudden springing forth from the bushes near the encampment of the painted warriors, arrayed in their richest war-dresses. This party accompanied us for three days on our march to Fort Benton.

I had arranged that the tent of Mr. Culbertson should be pitched outside the line of sentinels, so as to be readily accessible to the Indians. I soon perceived the advantages derived from Mrs. Culbertson's presence. She was in constant intercourse with the Indians, and inspired them with perfect confidence. On this portion of the route, and afterwards when we were with the Gros Ventres, she heard all that the Indians said, and reported it through her husband to me. It is a great mistake to suppose the Indians to be the silent, unsociable people they are commonly represented to be. I found them to be on ordinary occasions the most talkative, gossipping people I have ever seen. The men and women together were fond of gathering around Mrs. Culbertson to hear stories of the whites. One evening I heard loud shouts of merry laughter from one of these groups. Upon inquiring the source of the merriment, I learned that Mrs. Culbertson was telling stories to her simple Indian friends of what she saw at St. Louis. As she described a fat woman whom she had seen exhibited, and sketched with great humor the ladies of St. Louis, it was pleasant to see the delight which beamed from the swarthy faces around her.

THE GROS VENTRES.

On our arrival at camp on Milk river, on the 23d of August, I was met by a deputation of Gros Ventres, consisting of seven of their chiefs, five of them accompanied by their wives. Among them were the Eagle chief, and his son; the White Eagle; the Little Soldier; and among the squaws a very pretty woman, wife of the Eagle chief's son, called the "White Antelope." Their conduct was marked by the strictest propriety. Their manners were dignified, and their tender of hospitalities most warm and cordial. I invited all the gentlemen of the party to come to the circle formed by our guests around a large camp-fire. We gave them a supper, consisting of coffee, rice, &c., of which the gentlemen of the party also partook, and received their presents of horses, one to myself and two to Mr. Culbertson, to whom they seemed much attached. We sat up to a late hour at night talking with them, and learned that a feud had lately broken out between the Gros Ventres and Blackfoot tribes. The story of the origin of this feud is worthy of notice, not only as commemorative of the heroine who figured in it, but as it may be a matter of interest to emigrants coming over this route.

A Gros Ventre was married to a woman of the Blackfoot tribe. While travelling in company with his wife, he was attacked by a Blackfoot, killed, and a fleet horse of his stolen. The assassin immediately proposed to the wife of his victim that she should marry him and go northward, and that the Gros Ventres would never hear of the death of one of their tribe. She seemingly assented, and he gave her the slow animal upon which he had ridden, himself mounting the swift horse which he had stolen. They soon arrived at water; she went off to get some, and coming back, urged the Blackfoot to go to the water—"it was so good." He did so, leaving his horse. After he had gone a few hundred yards, the woman mounted the swift horse, fled in a direction opposite to their former course, reached the tribe of her deceased husband, and stirred them up to revenge his death. I found the Indians resolved to avenge this outrage. They were about fitting war parties to go out and cut off straggling Blackfeet and steal their horses.

On the 25th of August we reached the camp of the Gros Ventres, on the bank of the Milk river. There were three hundred lodges, some two thousand Indians, men, women and children, and some thousand horses. We were soon waited upon by other principal men of the tribe, dressed in their finest costume. Among them I would name "The Cloudy Robe," who presented me with a horse; "The Eagle," "Big Top," "The Ball in the Horse," "The Man who goes on horseback," "The White Tail Deer," "The Running Fisher," "The Two Elks," "The Wolf Taker," "The Bear's Boat," "The White Bear," "The only Pipe-stem Carrier," "The Old Horse," "The Sitting Squaw," and the "Little White Calf." They requested that none but our principal men should visit their camp on that afternoon. After dinner, accompanied by five gentlemen of my party, I visited successively the lodges of White Eagle, the Eagle chief, the Cloudy Robe, the Little Soldier, and others. We were treated by

all the chiefs with the greatest hospitality and kindness. Before visiting the several lodges of the chiefs, we were received in a large lodge prepared for the occasion, some twenty-five feet in diameter, in which some sixty were seated. We here smoked, drank, and talked for an hour. I was much struck with the striking characteristics of the tribe. Polygamy is universal, several of the chiefs above named having four, five, and six wives, one of whom is the especial favorite, and is the head of the household. The husband will not scruple to appropriate any of them for purposes of prostitution when he can profit by it. They appeared to me to be a simple-minded race, to be easily influenced, and very kindly disposed towards the whites. In their personal habits they are extremely filthy. Many of the women were seen actually picking and eating the vermin out of the heads of each other, and out of the robes on which they sleep. Improvident, like most Indians, it is with them either a feast or a famine. In each lodge they offered us a mess made of buffalo-marrow, berries, and the scrapings of buffalo-lodge skins. I felt bound to partake of the proffered repast in each case, and found it quite palatable, though some of our party were more fastidious.

On the next day, the 26th, I made preparation for a feast and council in my own camp. For the feast I ordered an issue of hard bread, coffee, sugar and rice, and had three cooks detailed to prepare the banquet.

At about 12, the Indians, about 200 in number, came in and seated themselves in squads of twenty or thirty. Before the feast they seemed to be in high glee, and passed their time in singing songs, with an accompaniment of rattles made of the hoofs of antelopes, strung very fancifully upon a piece of wood about a foot long.

Shortly after the feast was over we had a council, at which their chiefs and principal men and several gentlemen of our party were present. Mr. Culbertson acted as interpreter. I had already discovered that they were deeply arrayed against the Blackfeet for the cause before adverted to; that they were determined to wage war against that tribe, to fit out parties of the young men to cut off the straggling Blackfeet and steal their horses. This I determined to prevent, and at once made the proposition to them to settle with that tribe on their delivering up the offender, or making suitable reparation. I explained to them the folly of going to war; showed them how much they would suffer, and how little was to be gained; that it was the desire of the Great Father at Washington that all his children should be at peace with each other; that while war parties on both sides were scouring the country, the road would be dangerous to white men who should go through these; and it was my duty to demand that they should so act as not to endanger a single man of my party, or any white man who should hereafter travel through this region. I then proceeded to explain the objects of the expedition in passing through their country, and the motive which prompted that day's meeting, and said: "No idle curiosity brings me here—no mere desire to see the country or the Indians; but I am charged with a great public duty, to deliver to you a message of peace, and to assure you of the kind feelings entertained towards you by your Great Father at Washington. It is his desire

to learn, through me, the wants of his children, and learn what might be done to better their condition. To secure the continuance of his good wishes you must be at peace with each other. Some of you know of the treaty of Fort Laramie. On that basis I wish to make a treaty with the Indians not included in that treaty—a treaty of peace and of boundaries between the Gros Ventres, Blackfeet, Piegans, Bloods, &c." In continuation, I explained the advantages which would accrue to the Indians from entering into such a treaty; that they would receive from the government directly what they now have to get from other Indians; they would then obtain goods, provisions, &c., in the way of annuities, and could keep their horses. Now, they had to go with their horses and purchase of other Indians at an increased price what the benevolence of the Great Father, in his fostering care over his children, would at once freely and abundantly supply them. For the purpose of settling the difficulty with the Blackfeet I proposed that some of the principal men should go with me to Fort Benton, where we would try to settle, in some way, the difficulty between the tribes. I said, if the difficulty cannot be settled there, let it be referred to a commission sent here by the Great Father at Washington, who will, at a council of both tribes to be held next year, where the grievances of both will be fully heard, settle all your difficulties. Soon after I had concluded the council broke up, without the Indians having given any answer to my propositions or suggestions.

A consultation was then had of their braves, warriors, and principal men. In about an hour we again met, when they assented to every proposition I made. Some of their chiefs consented to accompany me to Fort Benton, and the whole tribe announced their willingness to wait until some time next year, and refer their difficulties to such a council as should be hereafter designated.

After continuing the talk for some time I invited the Indians to accompany me to the camp of the main party and witness the firing of the howitzer, which they did with much surprise and pleasure. While around the camp the Indians behaved with the utmost propriety. Although they had access to every part of the camp, I did not hear of a single article being missed. They evinced the kindest feelings towards our men, and expressed the greatest friendship towards the whites. At about five o'clock we made a distribution of presents and provisions designed for this tribe, consisting of blankets, shirts, calico, knives, beads, paints, powder, shot, tobacco, hard bread, &c. They received the presents with the greatest satisfaction, and without the slightest manifestation of envy or grumbling. The Gros Ventres of the Blackfeet nation are also known as the Gros Ventres of the plains. Of the Gros Ventres of the Missouri, an entirely distinct tribe, Lieut. Saxton, in his report to me, says: "At Fort Berthold, received many visits from the Gros Ventres, and gave them a few presents. The Gros Ventres have a large village of mud-houses, very unsightly outside, but within warm and comfortable. These Indians are fine specimens of the red man. They are industrious, and raise corn enough to supply many of their neighbors with bread. They are well-disposed towards the whites.

"Visited some of the lodges of the Gros Ventres, and found them exceedingly comfortable, and capable of accommodating easily a hundred persons. One part of the lodge is appropriated to their horses, dogs, cattle, and chickens, and another to their own sleeping apartments. They seemed to live sociably and comfortably together. The lodges are built entirely by the women, who in fact do all the domestic work."

THE PIEGANS.

I directed Mr. Stanley, the artist of the expedition, to proceed to the Cypress mountain in search of the Piegan tribe of the Blackfeet, and to make arrangements for bringing them into council at Fort Benton. On the 14th September Mr. Stanley met the Piegan camp of about 100 lodges, under their chief, Low Horn, 160 miles north 20° west of Fort Benton. In his report to me Mr. Stanley says:

"The Little Dog conducted me with my party to his lodge, and immediately the chiefs and braves collected in the 'council lodge' to receive my message. The arrival of a 'pale-face' was an unlooked for event, and hundreds followed me to the council, consisting of sixty of their principal men.

"The usual ceremony of smoking being concluded, I delivered my 'talk,' which was responded to by their chief, saying 'the whole camp would move, at an early hour the following morning, to council with the chief sent by their Great Father.'

"The day was spent in feasting with the several chiefs, all seeming anxious to extend their hospitality; and while feasting with one chief, another had his messenger at the door of the lodge to conduct me to another. They live chiefly upon the buffalo-meat, preferring it to smaller game; and subsequently, while I was riding with an old man, he pointed to the numerous herds of buffalo feeding in the distance, and said, 'I am an old man, and there you see what I have been living upon all my life; I have never enjoyed the good things of the whites.' One of their favorite dishes is composed of boiled buffalo-blood and dried berries, and is served as dessert after the more solid food. I being a guest whom they wished to honor, had this Indian delicacy served in profuse quantities.

"At an early hour a town crier announced the intention of the chief to move camp. The horses were immediately brought in and secured around their respective lodges, and in less than one hour the whole encampment was drawn out in two parallel lines on the plains, forming one of the most picturesque scenes I have ever witnessed.

"Preparation for their transportation is made in the following manner: The poles of the lodge, which are from twenty to thirty feet in length, are divided, the small ends being lashed together and secured to the shoulders of the horse, allowing the butt-ends to drag upon the ground on either side. Just behind the horse are secured two cross-pieces to keep the poles in their respective places, upon which are placed the lodge and domestic furniture. This also serves for the safe transportation of the children and infirm, unable to ride on horseback, the lodge being folded so as to allow two or more to ride securely.

"The horses dragging this burden, often of three hundred pounds, are also ridden by the squaws, with a child astride behind and one in her arms, embracing a favorite young pup. Their dogs, of which they have a large number, are also used in transporting their effects in the same manner as the horses, making with ease twenty miles a day, dragging forty pounds.

"In this way this heterogeneous caravan, comprised of a thousand souls, with twice that number of horses, and at least three hundred dogs, fell into line and trotted gaily until night; while the chiefs and braves rode in front, flank, or rear, ever ready for the chase or defence against a foe."

BLACKFEET COUNCIL.

On the 21st of September I held a council at Fort Benton, a post belonging to the American Fur Company, with delegations from the Piegans, Bloods, and Blackfeet. About thirty chiefs, braves, and warriors were present. They were accompanied by their women and children, the whole party numbering about a hundred. Some principal chiefs of the Gros Ventres, who had accompanied me to attend the council, became impatient at the delay and went back. The council was held in a large room in Fort Benton, appropriated for a council chamber. The interpreter was Ammell, an intelligent voyageur, who had been in the country many years. The interpreter, besides performing his duty of translation, always acts as the executive officer in charge of the Indians. He provides their quarters, attends to their wants, and is responsible for their safety and comfort. The principal chiefs were quartered in the council chamber, and the others had their lodges outside the fort. On this occasion, the chiefs and warriors were all richly caparisoned. Their dresses, of softly prepared skins of deer, elk, or antelope, were elegantly ornamented with bead-work. These are made by their women, and some must have occupied many months in making. The other articles of their costume were leggins, made of buffalo-skins, and moccasins, also embroidered, and a breech-cloth of blue cloth.

Their arms were the northwest guns, and bows and arrows. On all solemn occasions, when I met the Indians on my route, they were arrayed with the utmost care. My duties in the field did not allow the same attention on my part; and the Indians sometimes complained of this, saying, "We dress up to receive you, and why do you not wear the dress of a chief?"

When the Indians on the occasion above referred to were assembled in the council chamber, I addressed the Piegans, and first thanked them for their hospitality to Mr. Stanley. Pointing to Little Dog, one of their chiefs, I said: "You have shown your good will to us by going through difficult passes and over bad roads. You have promised to go with us further if we desire it. This shows your good faith, and I sincerely thank you for it." I then said: "I myself have come a great distance, and have passed many tribes on my way to the great ocean of the West. I shall pass through many tribes more with whom you have waged war for many years. I wish to

carry a message of peace from you to them. Your Great Father has sent me to bear a message to you and all his other children. It is that he wishes you to live at peace with each other and the whites. He desires that you should be under his protection, and partake equally with the Crows and Assinaboines of his bounty. Live in peace with all the neighboring Indians, protect all the whites passing through your country, and the Great Father will be your fast friend."

To this Low Horn, the principal Piegan chief, replied on behalf of the Indians. He first spoke of the Indians west of the mountains, and said that many years ago they had formed a treaty of peace with them; and for a long time were on excellent terms with them; meeting each other and hunting together on the Missouri plains. He said that the prominent chiefs of all the bands had adhered to that treaty, and had done all they could to restrain their young men, but their young men were wild, and ambitious, in their turn, to be braves and chiefs. They wanted by some brave act to win the favor of their young women, and bring scalps and horses to show their prowess. He added: "The Blackfeet are generous and hospitable. They always forgive injuries. Some years since, after a Blackfoot had been killed by a Gros Ventre, several Gros Ventres fell into our hands. These Gros Ventres all expected to be put to death; but we fed them, treated them kindly, and gave them horses to carry them home."

I then interrupted him and said: "I know this to be true, for the Gros Ventres told me of it themselves. When they told me this, I said it was a reason why they should not go to war to avenge the insult from you of which they complained."

I then said to them: "Why is it that you have two or three women to one man? Is it not because your young men go out on war parties, and thus the flower of your tribe is cut down? And you will go on diminishing every year until your tribes are extinct. Is it not better that your young men should have wives and children, and that your numbers shall increase? Won't your women prefer husbands to scalps and horses? The Gros Ventres desire to meet you in council and have the difficulties between you arranged. Will you meet them in council?" They answered, "We will." I continued: "What words shall I take to the Flatheads, the Nez Perces, and other tribes with whom you have difficulties on the buffalo plains?" They answered that they would meet them in council, and desired to live on terms of peace with them. I asked them if they would cease to send war parties into the Flathead country before the council was held. They said they could not speak for those of their tribes who were not present, but would promise themselves, and carry my words to other members of their tribes.

In conclusion, I told them "that I had learned much of them from Mr. Culbertson, who had married one of their women. I go west to see the other tribes, but Mr. Culbertson, whom you know to be your friend, will go down the Missouri and tell the Great Father what you have promised. I leave with you Mr. Doty, who will mingle with your bands and get acquainted with your people. This young man's father, (Governor Doty,) who was a great chief, spent a long life among the Indians, and always treated them with justice. You will

be a friend to this young man, as his father was a friend to your people."

Before the breaking up of the council I distributed presents of the value of about six hundred dollars, with which they were greatly pleased.

While in the council, Low Horn, the principal chief and speaker, made all his replies without rising from his seat, and in a quiet, conversational tone. After the council, he assembled his braves and resumed the lofty bearing of a chief. He addressed them with great fervor and eloquence; commanded them to cease sending out war parties henceforth, and threatened them with severe punishment if they disobeyed.

I have since learned that these chiefs were faithful to their promises, and continued to make great exertions to prevent their young men from going on war parties. The Little Dog, one of the bravest and most influential of the chiefs, was afterwards actually attacked and wounded by the Assinaboines, and yet would not retaliate, in consequence of his promise in council to abstain from war.

MANNERS AND CUSTOMS OF THE BLACKFEET.

The dresses of the Blackfeet *in grand tenne*, are a sort of hunting-shirt made of finely-dressed deer, elk, or buffalo skin, richly ornamented with beads of a blue and white color—this embroidery being a modern substitute for the work made with colored porcupine quills. A breech-cloth of coarse blue cloth, moccasins and leggins of buffalo-skin ornamented with beads, and on grand occasions a head-dress of feathers, complete the costume of the men. The head-dress is a circlet worn around the head, in which are placed feathers taken from birds of the falcon tribe, standing perpendicularly; a band of deer-skin, ornamented with projecting feathers, falls down the back. The feathers most prized are those of an eagle; probably the golden eagle, (falco cheyseotas,) called by the Indians the war-eagle. These feathers are the wing primaries, and are regarded as of great value; the Indians will often give a horse for a single feather. No warrior is allowed to wear the feathers of the war-eagle unless he has performed some great exploit. The manner in which these eagles are taken was related to me by Mr. Culbertson. This eagle is so wild as to be out of reach of the Indian arrows. When the Indian discovers that the war-eagle frequents a certain district, he repairs to it with provisions for several days; he digs a hole in the ground large enough to receive himself and provisions for several days. Placing himself in the hole, he covers it and himself with boughs and sticks, the covering having several openings large enough to admit his hand. Upon this covering he places the body of an antelope, and patiently waits. After a time, the eagle, attracted by the game, alights upon the ambush; the Indian reaches his hands through the opening, and seizing the bird by the legs, secures it.

The dress of the women is a buckskin shirt, close fitting around the neck and falling nearly to the ankles; it fits snugly to the shape, leaving barely room enough for the movement of the lower limbs; a wide sleeve, fringed on the border, falls just below the elbow; a broad

belt of bead-work passes from the shoulders to the waist; leggins and moccasins, worked with beads, complete the costume. No under-dress is worn. The Indian women wear no head-dress; their hair is worn flowing, reaching barely to the shoulders; it is parted in the middle, and bears no trace of any comb except the fingers. The women carry their children in their arms, or in a robe behind their backs; when travelling, the children are placed in sacks of skin on the tent-poles. I saw no cradle of any form.

The lodges are made of a frame-work of poles, covered with dressed skins of buffalo and elk. They are from fourteen to thirty feet in diameter. An ordinary-sized lodge will accommodate as many as twenty-two persons—men, women, and children. The fire is kindled in the centre of the lodge, which is open at the top for the passage of smoke. The inmates sleep around the outer circle of the lodge, upon buffalo-robes placed upon the ground. Ornamented poles or sticks, placed across at the top and inclining, are sometimes used to form the back of a sort of divan. These are sometimes placed quite around the lodge. The lodges are often neatly and quite tastefully arranged. The cooking-utensils are simply a shallow vessed of tinned iron, purchased from the traders, and a rude tripod for hanging this vessel over the fire.

The food of these Indians consists principally of buffalo-meat, varied, or rather relished only, by the typsina root and dried berries. When a feast is prepared, the rump, ribs, and marrow-bones of the buffalo are reserved for roasting before the fire in the centre of the lodge. Ffteen or twenty pounds of meat, with the tripe, of which they are very fond, with the addition of the typsina root, are boiled in the kettle before mentioned. The liver of the buffalo is eaten raw, and often is seized from the reeking animal and eaten while still warm. The blood of the buffalo is carefully saved, and when boiled with dried berries, is eaten as soup. Although salt springs and salt lakes are found in the country, I have rarely seen their food seasoned with salt. The berries are different species of the whortleberry, (vaccinia.) Living so much upon animal food, any vegetable food is esteemed by them a great luxury. Hard bread is eaten with avidity, and no more palatable feast can be provided for these Indians of the plains than a dish of boiled rice sprinkled with sugar. Most of these Indians have never tasted whiskey, and only know it by their traditions of the white man's fire-water.

The manners of these Indians in their intercourse with each other are kindly and cheerful. The men treat their wives with great kindness and familiarity, and are very fond of their children; a constant laughing, chatting, and gossipping is going on in their lodges.

The principal amusements of the Indians are their dances, which so nearly resemble those of the Sioux as not to need description; and games of mixed skill and chance, upon which they bet very heavily. Two of these games were characteristic. The first is called the game of the arrow and the ring. Fifteen or twenty persons arrange themselves on a side. Two embankments of earth, about ten feet long and six inches high, are made parallel to each other about forty feet apart. Two Indians play at a time, each being divested of all cloth-

ing except his breech-cloth. A man holds in his hand a ring made of willows, about twelve inches in diameter, across which are stretched strings forming four radii of a circle. He starts to run, throwing first the ring towards the opposite embankment, and then the arrow, with his hand, after he has thrown the ring. The success of the game consists in making the arrow strike within the ring and near the centre. If the arrow does not fall within the ring, and if it strikes at a certain distance from it, it counts something. A tally is carefully kept by those looking on, by placing sticks in the ground. When the first man has thrown the arrow and ring, the man on the opposite side does the same, and they go round until all have played. Horses, dresses, and arms are staked on the result of this game.

Another amusement is the game of the bullet. This game somewhat resembles the game of lady's slipper. It is played by men standing up in a circle with arms extended above their heads. The bullet is passed from hand to hand, and the point of the game is to guess in whose hands the bullet is. In this game there is much action and gesture. It is always accompanied by a beating of drums. Few scenes in Indian life can be more picturesque than a party playing this game at night, and illuminated by fire-light, which brings into full relief the excited faces and wild gestures of the players.

The principal arms of the Blackfeet in addition to the bow and arrow, are the northwest trading guns, an inferior kind of shot-gun. The Blackfeet commonly file off a piece of the barrel, leaving it but little longer than that of a horse-pistol. The bow and arrow is a much more efficient weapon in the hands of an Indian than a gun. The bow is made of spruce, is about three feet long, and is strengthened by sinews on the back. The arrows have steel heads, and are feathered. When an Indian attacks a buffalo, if he fails with his gun he instantly brings his bow and arrows from his back, and discharges his arrows with great rapidity, firing from twelve to fifteen in a minute. At fifty yards the Indians are as certain in their aim with the bow and arrows as with the rifle. But it is remarkable that they never sight the arrow, and never elevate it to the eye, but always fire from the breast.

PROPOSED FARM AND AGENCY IN THE BLACKFOOT NATION.

Deeming it of the highest importance that an agency and farm should be established in the Blackfoot country, I directed Mr. Doty to obtain the information necessary for the department to have upon this subject, and report the same to me. In his report Mr. Doty says:

"The employés required at present for the contemplated establishment of an agency and farm will be:

"One interpreter; one farmer; one blacksmith; three laborers.

"The amount required for the erection of the agency buildings and fixtures will be $12,000. A rough draught of the buildings contemplated is herewith submitted, and an offer has been made to construct them upon this plan, for the price above mentioned, at any point in this vicinity. It is proposed to use adobes in the construction of all the buildings. I consider them the cheapest, warmest, driest, and

most enduring building material to be obtained in this country. Barns, small out-buildings, fences, pickets, if necessary, &c., will be constructed by the agency laborers, and without much cost to the department. The offer to erect the agency buildings is by Mr. Clarke, at $10,000, if on the High Wood, or $12,000 at Sun river, or other points. Being in the country and situated as they are, either Mr. C. or Mr. Harvey can underbid any one out of the country, and I consider the enclosed plan, at the price mentioned, the cheapest and most practicable method of building the establishment.

"I regard the project of establishing a farm for these Indians as entirely practicable. First, because farms have succeeded among all our Indian tribes where the experiment has been thoroughly tested; second, because in my recent journey through the Piegan, Blackfoot, and Blood Indians' camps, the establishment of an agency and farm was fully explained to all the principal chiefs; and not only were they unanimously in favor of the project, but promised that in case a farm should be started, they and their people would work upon it and give it a fair trial.

"I have not yet visited the Gros Ventres, but understand that for several years they have been very anxious to be taught how to cultivate the soil.

"I propose to locate the agency at the point most favorable for farming, regard, of course, being had to facilities for communication with the head of navigation on the Missouri. The spring and fall are the most favorable periods to judge of the general nature of the soil, in the absence of chemical tests; but, from such information as I have been able to acquire during the winter, and consulting the wishes of the Indians, I should consider a point on the High Wood, near its mouth, or on Sun river, at its junction with the Missouri, favorable locations for an agency and farm. There are two other localities that may be mentioned: the valley of the Marias river, and the southern slope of the Bear's Paw mountains. The former I have already examined, but of the latter I cannot speak with certainty until an examination is made in the spring; but I think they are neither of them equal to the localities first mentioned.

"It is of course necessary to have a supply of the best simple agricultural implements, and some person who thoroughly understands their use to instruct the Indians how to use them. As precept is of little value without example, it is proposed to employ a good practical farmer and laborers to assist him, who can the first year start a small farm and cultivate it well. This may be styled a seed farm, as all the cereals and roots adapted to a northern climate should be cultivated. The cereals that succeed, if any, will furnish seed, and the vegetables will clearly indicate which of them can succeed in this soil and climate. If the experiment is successful, then the second year a large farm can be started, seeded with those grains and vegetables that have been proved, upon which all the Indians who choose can work, under direction of the farmer, with preceding year's example before them, and encouraged by a fair certainty that their labor will not be in vain. With all the Indians I am acquainted with, failure in a first attempt is losing the whole battle; they can rarely be brought

to the charge again; but by adopting the above plan of farming, such a failure could not occur.

"The agricultural implements, means of transportation, &c., deemed necessary to carry on the business of the farm and agency the first year are given below:

"Three yoke of oxen, with yokes; two heavy wagons; six log-chains; two whip-saws; two cross-cut saws; one chest of carpenter's tools; two dozen Collins's axes and handles; half a dozen shovels; two steel breaking-ploughs, 14-inch cut; six cast cross-ploughs; one double harrow-frame; four grain cradles and scythes; one dozen scythes and snaths; one dozen steel hoes; one dozen pitch-forks; one grindstone; half a dozen spades; one dozen scythe-stones.

"The second year would require an increase proportionate to the number of Indians disposed to work.

"In conclusion I think, from the observations I have been able to make, that a treaty with these Indians, and the establishment of an agency and farm in their country, will do much towards changing them from a warlike and nomadic to a peaceable and agricultural nation. I trust that you may accomplish these objects at an early day. My desires, as well as my duty, prompt me to aid in their accomplishment to the extent of my ability."

THE FLATHEADS.

The *Selish* proper, or Flatheads, inhabit St. Mary's or Flathead valley, and the neighborhood of the lake of the same name. The origin of their name is not known, but the flattening of the heads of their children does not prevail among them. The Flatheads number about sixty lodges, but many of them are only inhabited by old women and their daughters. The tribe was once a very powerful one, but has been much diminished by the Blackfeet. The mass of the nation consists of persons who have more or less of the blood of the Spokanes, Pend d'Oreilles, Nez Perces and Iroquois.

I estimated the number at three hundred and fifty. Their country is admirably adapted for grazing, and they possess about a thousand head of American cattle, which were introduced by the worthy and zealous father De Smet. They have at their village sixteen log-houses, and many have small patches of wheat and vegetables. They are not rich in horses, but still have many good ones. A Black-foot brave, significantly called the White Man's Horse, told me, on the Big Muddy valley, that he stole the first Flathead horse he came across—"It was sure to be a good one." Much greater advances would have been made by them in agriculture if they had been secure from the incursions of the Blackfeet, and had not suffered so great a diminution of their able-bodied men. At a council held at Fort Owen, the Flatheads pointed out to me six or seven orphan boys whose fathers had been, within two or three years, killed by the Blackfeet. Although so few in number they are very brave, and invariably attack the Blackfeet when they meet them. It is said that five Blackfeet will run from one Flathead. They get no salmon, but live principally by the chase. Their own territory still furnishes

them with ordinary kinds of game—elk, moose, black and white tailed deer, the big horn, and bears. Beaver and otter are abundant. Their custom is to make two hunts annually across the mountains—one in the spring, returning in the fall; and another in the fall, returning about mid-winter. For this latter hunt animals are specially reserved, all in good grazing, through the summer. In these excursions they are accompanied by the Pend d'Oreilles, the Spokanes, the Cœur d'Alenes, the Nez Perces, and members of other tribes. They have no canoes, but in ferrying streams use their lodge-skins, which are drawn up into an oval form by cords, and stretched on a few sticks. These they tow with horses, riding themselves, three abreast.

The men are rather below the average size, but are well knit, muscular and good-looking. Although professedly Roman Catholics, they still preserve their aboriginal dress and many of the old customs. They are profuse in the use of paint, and eager for beads and trinkets. Their women are kept in the same state of subjection as among all other tribes of Indians. They pack and unpack the horse, pitch and strike the lodges, and, in fact, do everything but hunt.

At a general meeting of the tribes, while on the buffalo hunt, held by Lieut. Mullan, they expressed a strong desire that an agent should live among them; that they should be furnished with agricultural tools, and be protected from the Blackfeet. Lieut. Mullan asked them if they had any troubles to complain of, save with the Blackfeet. They said "No; were it not for this bad nation they could live happy and contented." They represented that with the whites they are always at peace, and are always glad to see or to meet with them, and look upon it as a bright spot in their history that they have never, as yet, shed white man's blood. They said that they desired to have a general peace with all the Indians, both east and west of the mountains. After this council, three of the Flatheads accompanied Lieut. Mullan to Fort Owen. Lieut. Mullan relates, in his journal of September 20, the following incident illustrative of their noble character: "We had to-night a great luxury in a string of mountain trout, brought into camp by one of our Flathead friends. Our Indians displayed, on this occasion, a trait worthy of notice. They were without meat or anything to eat. We were without meat, but had a little flour left from our small stock of provisions. These being the first fish caught by any of the party, they insisted on our taking them. This we refused, but they insisted until we were compelled to accept them." He continues: "I cannot say too much of the three noble men who were with us. They were firm, upright, reliable men, and, in addition thereto, entertained a religious belief which they never violated. They did not partake of a meal without asking the blessing of God; they never rose in the morning or retired at night without offering a prayer. They all knew the country well, and were excellent guides and hunters. When they could not find fresh meat, they accepted the remnants from our scanty table with the greatest contentedness."

The Flatheads recognise Victor as their chief, an Indian of the same name being the chief of the Lower Pend d'Oreilles. These two tribes usually accompany each other in their great hunting expeditions east

of the Rocky mountains. The heroism of the Flatheads in battle, and their good faith towards others, have been the theme of praise, both from priest and layman.

Should the country become a thoroughfare of travel, they, to some degree at least, should be protected from their enemies. But the destruction of buffalo and other game will render some new mode of subsistence an object of proper care on the part of the government. An agency should be established at Hell Gate. This name is given to the gate in the mountains through which all the Indians must pass to the buffalo hunt east of the mountains. The Blackfeet, lying in wait at this point, have made it the scene of many murders and robberies, and the Flatheads have given to this debouche its ominous name.

Near this thorougfare, Lieutenant Mullan passed a spot noted as being the place where, some years ago, forty Flatheads, being on their way to the hunt, espied the whole Blackfeet camp, on their way to the Flathead country for the purpose of murder and plunder—where the vanguard of eleven men of the Blackfeet, being some miles ahead, were shot down to a man by the Flatheads, who escaped unscathed, and returned to their homes to prepare for defence.

It is difficult to conceive that these noble Indians of whom I have been speaking can belong to the same race as the wretched Root Digger Indians, who are occasionally found in wandering families west of the mountains. Lieut. Mullan says of this degraded race, a party of whom he met with on the Snake river, on the 12th of December:

"About twelve miles from our camp of last night we espied a smoke some distance to our left, on the river bank; when approaching it we found among the artemisia of the prairie three or four families of the Root Digger Indians, who were living here on the bank of the river. They were astonished to see us, the children running and scampering through the bushes as if their lives were in danger. These Indians are probably the most miserable of all the Indian tribes, either east or west of the mountains. They had with them no lodges and no food, save a large pile of white roots which they had just dug from the side of the river, and which they seem to feast on with as much contentedness as if they were surrounded by all the luxuries of life.

"The men were absent fishing. Fish and roots are their only subsistence and still these people are fat and in good condition, and, without knowing it, we would have supposed their fare to consist of anything but fish and roots. They all seemed to be living in small corrals, as it were, formed of the artemisia, in which they had a few glowing embers. A few horses and a mule stood near by, who actually seemed to occupy, at least in our estimation, a much higher position in the social scale than these miserable creatures. Apparently their sole object in living, and pursuit in life, seems to be to gain a subsistence wherewith to keep body and soul together. Words, in fact, are not adequate to express the deep misery, degradation and wretchedness of the moral brutes of the mountains.

"They approach more to the order of the brute creation than probably any portion of the human race on the face of the globe. We had visited their abodes with the expectation of procuring fresh meat; but disgust getting the better of us, as soon as we were acquainted

with our new neighbors, we put spurs to our horses, and soon left the presence of the Digger tribe."

THE PEND D'OREILLES.

The Upper Pend d'Oreilles have been formed at a comparatively recent period, under Ambrose, their chief, and are known as the Kalespel, or Kalispelines. They consist of a number of wandering families, composed of Spokanes, Kalispelusses proper, and Flatheads, who having intermarried, have formed a habit of sojourning in the general vicinity of the Horse and Camash plains, or Clark's Forks, during their annual migrations to and from the buffalo hunting-grounds. They have about forty lodges, numbering some two hundred and eighty inhabitants.

The Kalispelusses proper, Pend d'Oreilles, have Victor for their chief, and have sixty lodges, or about four hundred and twenty inhabitants. The chief, Victor, is highly spoken of by the whites who have come in contact with him.

I am indebted to Doctor Suckley for many interesting facts in relation to the mission of St. Ignatius, established among the Lower Pend d'Oreilles; it would be difficult to find a more beautiful example of successful missionary labors. The mission was established nine years ago, the whole country at that time being a vast wilderness.

For the first two years the missionaries lived in skin lodges, accompanying the natives on their periodical hunts and visits to their fishing-grounds.

During this time, they found it very hard to live. Their food consisted principally of camash roots and dried berries, which at best contain very little nourishment. They raised some wheat, which they boiled in the beard for fear of waste; parching some of the grains to make a substitute for coffee. After this, they slowly but steadily increased in welfare. Each year added a small piece to their tillable ground. They then obtained pigs, poultry, cattle, horses, agricultural implements and tools. Their supplies of tools, seeds, groceries, clothing, &c., are shipped direct from Europe to the Columbia river. There are two lay brethren attached to the mission. One of them, brother Francis, is a perfect jack of all trades. He is by turns a carpenter, gunsmith, blacksmith, and tinman; in each handicraft he is a good workman. The other, brother McGean, superintends the farming operations. They both worked hard in bringing the mission to its present state of perfection, building successfully a wind-mill, blacksmith's and carpenter's shops, barns, cow-sheds, &c., besides an excellent chapel, in addition to a large dwelling-house of hewn timber for the missionaries.

The church is quite large, and is tastefully and even beautifully decorated. I was shown the handsomely carved and gilded altar, the statue of our "Mother," brazen crosses, and rich bronzed fonts—work which at sight appears so well executed as to lead one to suppose that they must all have been imported.

Works of ornament are not their only deeds. A grindstone, hewn out of the native rock, and modelled by the same hand which made

the chisel which wrought it, tin-ware, a blacksmith's bellows, ploughshares, bricks for their chimneys, their own tobacco-pipes, turned with the lathe out of wood and lined with tin, all have been made by their industry. In household economy they are not excelled. They make their own soap, candles, vinegar, &c., and it is interesting and amusing to listen to the account of their plans, shifts and turns, in overcoming obstacles at their first attempts, their repeated failures and their final triumphs. The present condition of the mission is as follows:

The buildings are: the house, a good, substantial, comfortable edifice; the chapel, a building sufficiently large to accommodate the whole Kalispelum nation. A small building is attached to the dwelling-house; it contains a couple of sleeping-rooms and a workshop, a blacksmith shop, and a store-room for the natives. These are all built of square or hewn timber. Besides these, there are a number of smaller out-buildings, built of logs, for the accommodation of their horses and cattle during the winter, and an excellent root-house.

The mission farm consists of about one hundred and sixty acres of cleared land; wheat, (spring) barley, onions, cabbages, parsnips, peas, beets, potatoes and carrots. Father Hoecken says that, if the children see carrots growing, they must eat some. Says he, "I must shut my eyes to the theft, because they *cannot* resist the temptation. Anything else than carrots the little creatures respect."

The Indians are very fond of peas and cabbages, but beets, and particularly onions, they dislike. The other productions of the farm are cattle, hogs, poultry, butter and cheese. Around the mission buildings are the houses of the natives. These are built of logs and hewn timber, and are sixteen in number. There are also quite a number of mat and skin lodges. Although the tribe is emphatically a wandering tribe, yet the mission and its vicinity are looked upon as headquarters.

When the missionaries came among the Indians, they found them to be a poor, miserable, half-starved race, with an insufficiency of food, and nearly naked; living upon fish, camash and other roots, and as the last extremity, upon the pine-tree moss. They were in utter misery and want. The whole time was occupied in providing for their bellies, which were rarely full. They were of a peaceable disposition, brave, good-tempered, and willing to work.

Of spiritual things they were utterly ignorant. Unlike the Indians east of the mountains, they had no idea of a future state or of a Great Spirit, neither had they any idea of a soul; in fact, they had not words in their language to express such ideas. They considered themselves to be animals, nearly allied to the beaver, but greater than the beaver, because, they said, "the beaver builds houses like us, and he is very cunning; true, but we can catch the beaver, and he cannot catch us, therefore we are greater than he."

They thought that when they died, that was the last of them. While thus ignorant, it was not uncommon for them to bury the very old and the very young alive, because, they said, "these cannot take care of themselves, and we cannot take care of them, and they had better die."

The missionaries had an arduous labor before them. They commenced by gaining the good will of the inhabitants by means of small presents, and by manifesting great interest in their welfare, in attendance upon the sick, and by giving the poor creatures food, seeds, and instruction as to farming.

The Indians could not help seeing that no hopes of temporal or personal benefit induced the missionaries thus to labor among them.

The missionaries told them that they had a Creator, and that he was good. He told them of their Saviour, and of the manner of addressing him by prayer. To this they listened and believed.

The name they gave the Creator in their own language is, "the One who made himself." Of the soul they had no conception. In the beginning the priests were obliged to depend upon the imperfect translations of half-breed interpreters. The word soul was singularly translated to the Indians by telling them that they had a gut which never rotted, and that this was their living principle, or soul. The chief of the tribe became converted and was baptized Loyola; the mass of the tribe followed their leader.

They now almost all pray, and have devotional exercises in their families, and seem in a fair way of further advancement.

Dr. Suckley relates the following, illustrative of the good sense and benevolence of the priests. He relates a short conversation he had with Father Hoecken, who is the superior of the mission, and has been among the people from the first. Says he, "Doctor, you will scarcely believe it; surrounded by water as we are, we often have difficulty in getting fish, even for our Friday dinner." The Doctor replied jokingly, "I suppose, Father, that the Indians find no difficulty in observing a fast on Friday." He answered immediately, "I never spoke to them about it; it would not do; poor creatures! they fast too much as it is, and it is not necessary for them to fast more."

The people look up to the Father and love him. They say that if the Father should go away they would die.

Before the advent of the missionaries the inhabitants, though totally destitute of religious ideas, still believed that evil and bad luck emanated from a fabulous old woman or sorceress. They were great believers in charms or medicine. Every man had his particular medicine or charm, and from it they expected either good or ill. With some it would be the mouse, with others the deer, buffalo, elk, salmon, bear, &c.; and whichever it was, the savage would carry a portion of it constantly with him. The tail of a mouse or the fur, hoof, claw, feather, fin, or scale, of whatever it might be, became the amulet. When a young man grew up, he was not yet considered a man until he had discovered his medicine. His father would send him to the top of a high mountain in the neighborhood of the present mission; here he was obliged to remain without food until he had dreamed of an animal; the first one so dreamed about becoming his medicine for life. Of course, anxiety, fatigue, cold, and fasting would render his sleep troubled and replete with dreams. In a short time he would have dreamed of what he wanted, and return to his home a man.

During the winter, all the large game killed is brought to the camp and distributed equally among all. One man is chosen distributor

for the winter; to his lodge the animal is brought: he immediately cuts it up into a number of pieces corresponding to the number and size of the various families. As soon as it is all cut up the chief cries, "Come and fetch;" immediately a delegate from each lodge appears and carries off the piece assigned him. Singular to say, no grumbling or dissatisfaction is ever manifested at the division. This custom was in vogue before the missionaries came among them. It was first established by their late chief Loyola. He appears to have been a remakable man, and a good Christian. Although of a very quiet and taciturn disposition, he was a good disciplinarian, and maintained his authority well. He was generally beloved, and had great influence over the tribe. Before his death, which occurred two years ago, he named the present chief (Victor) as the best man to be his successor. After his decease an election was held, at which all members of the tribe voted, and by which Victor was almost unanimously elected. He is a small man; young, and of good countenance; but so good and amiable is his disposition that he is scarcely able to maintain his authority over the tribe. One of his punishments is to whip the offender; but this he never does unless the culprit first consents to the infliction; after which the latter will frequently laugh or run races, or play a game, or do something else in the way of fun, to show how little he cares for the punishment.

At the mission they have a small mill, by which the Indians grind their own wheat. The mill is turned by hand, and will grind three bushels a day.

The missionaries say that these Indians are industrious and not lazy as compared to other Indians; that they are willing to work; but the land is so poor, and so little of it is susceptible of cultivation, that they cannot farm enough.

The mission farm, as already stated, contains about one hundred and sixty acres. This is kept up for the natives, as but a few acres would be amply sufficient for the missionaries. Each Indian who wishes it, is allowed a certain amount of land to cultivate for his own use, and is provided with tools and seeds. The farm is for the most part on a terrace raised some fifteen or twenty feet from the bottom of the river valley. The mould is rich and black, but very thin; beneath this is a bed of bluish clay, very retentive of moisture, and very barren. A small portion (about two acres) on the site of a former swamp, now cleared and drained, is of deeper rich black muck, and yields excellent crops. The land generally does not bear much cropping, and soon wears out. They cannot extend the farm higher on the mountain slope on account of the poverty of the land, and the abundance of springs. The large prairie of the valley bottom, below this terrace, is about twenty feet above the present level of the river. This, although good rich land, is rendered unfit for agricultural purposes by the annual overflow, which subsides so late in the season as not to allow any ploughing or other work to be done upon it before the middle of July, too late for almost any crop.

The missionaries have long wanted the natives to remove to the Cœur d'Alene valley, or to the Camash, or Horse Plains, where the land is better. They have offered to transport the things necessary,

and to build new houses, but the people are unwilling to go. They say, "This is our country; here are the graves of our forefathers; here we were born, here we wish to die; we do not want to leave our country, poor as it is."

Until farms are cleared and properly cultivated by these Indians, their wandering habits must necessarily continue. Their migrations do not generally extend over a tract of country of more than one hundred miles square. Their journeys are performed with horses and canoes. Many individuals of the nation prefer to use canoes entirely; these are made of the inner or thin bark of the white pine, spread over red cedar hoops, and sowed with spruce roots, in the manner of the birch canoes of the Chippewa and other eastern Indians. The white pine bark is a very good substitute for birch, but has the disadvantage of being more brittle in cold weather. These canoes are also shaped somewhat differently, not being turned up at the ends like those of the Chippewas.

Just above Lake Pend d'Oreille, Clark's river divides into three streams, which again unite, thus forming two or three large islands. One of these streams is wide, shallow, and swift; here the Indians annually construct a fence which reaches across the stream, and guides the fish into a weir or rack, where they are caught in great numbers. To the natives this is a place of great resort. To Lake Rothman, long celebrated for the superior quality and the vast number of its beaver, they go to catch the latter animal, and to hunt deer; to other places they go to hunt deer alone; others to cut flag and rushes for mats, and still again to others to hunt bear.

The old method of cooking fish in bowls of wicker or basket-work, heating the water by hot stones, is still occasionally practised. Although the operation is not very cleanly, it is still very rapid, and the fish thus cooked have an excellent flavor.

In summer the Indians live principally on fish, which they catch not only by weirs or fish-traps, but by the hook and line, and by spearing. They also collect camash and bitter roots, and a berry called in some of the eastern States the sugar berry, or sugar pear. These they dry separately, and also in cakes with moss, for winter use. This food affords nourishment nearly sufficient to sustain life.

In the autumn, in addition to hunting venison and bear, they dry meat and fish for winter use. When the severe cold weather has fairly set in the whole band moves to some noted venison hunting-ground, where during the heavy snows the deer cannot escape, and are readily pursued and killed with clubs. They hunt over the whole section so thoroughly as to exterminate these animals in that locality, leaving none to breed. In this way they have destroyed the deer entirely in all but two or three places. To each of these they will proceed during the coming, and one or two subsequent seasons; the deer will then all be destroyed, leaving the inhabitants no dependence unless by that time they shall have sufficient land under cultivation to support them; otherwise there will be a great deal of suffering among the people.

Last winter they killed eight hundred deer. These were but just sufficient for their wants.

The Indians say that in old times there were very few deer; latterly they became much more plentiful. About six years ago there was a very severe winter, and a very heavy fall of snow. The Indians wantonly slaughtered many thousand of these animals, most of which were so poor as almost to be reduced to skin and bone, and, for the most part, unfit for food. The same winter many deer died from cold and starvation. As the deer are easily killed during a heavy fall of snow, the Indians are in the habit of praying for the latter as a great blessing.

Before reaching the mission of St. Ignatius Dr. Suckley found four lodges of the Pend d'Oreilles about half a mile above the outlet of Lake Deboey. These lodges were all built after the fashion of the Sioux lodge, with the single difference that they were covered with mats of reeds, instead of skins. These mats are made of rushes laid parallel, and fastened together at their ends. For convenience in travelling, the mats are rolled into cylindrical bundles, and are thus easily carried in canoes. Dr. Suckley's provisions being out, he concluded to lodge all night with All-ol-stargh, the head of the encampment. The other lodges were principally occupied by his children and grandchildren. Shortly after our entrance, says Dr. Suckley, All-ol-stargh rung a little bell; directly the lodge was filled with the inhabitants of the camp, men, women, and children, who immediately got on their knees, and repeated, or rather chanted, a long prayer in their own language. The repetition of a few pious sentences, an invocation, and a hymn, closed the exercises. In these the squaws took as active a part as the men. The promptness, fervency, and earnestness, all showed, was pleasing to contemplate. The participation of the squaws in the exercises, and the apparent footing of equality between them and the men, so much unlike their condition in other savage tribes, appear remarkable. The only food which these Indians were able to furnish to Dr. Suckley's party was a piece of tallow and dried camash and berries. The camash-root forms an important article of food when other supplies fail. The following description of the camash-root, and of the manner of preparing it, is given by the Oregon missionary, Father De Smet:

"It is a small white vapid onion when removed from the earth, but becomes black and sweet when prepared for food. The women arm themselves with long crooked sticks to go in search of the camash. After having procured a certain quantity of these roots by dint of long and painful labor, they make an excavation in the earth from twelve to fifteen inches deep, and of proportional diameter, to contain the roots. They cover the bottom with a closely cemented pavement, which they make red-hot. After having carefully withdrawn all the coals, they cover the stones with grass or wet hay; then place a layer of camash, another of wet hay, a third of bark overlaid with mould, whereon is kept a glowing fire for fifty, sixty, and sometimes seventy hours. The camash thus acquires a consistency equal to that of the jujube. It is sometimes made into loaves of various dimensions. It is excellent, especially when boiled with meat. If kept dry, it can be preserved a long time."

The heroic character and good faith of the Pend d'Oreille Indians

are most signally exhibited by the following pathetic incident, which occurred in November last, referred to by Lieutenant Mullan, and reported by Mr. Doty in these words:

"On the 1st of November six Pend d'Oreille Indians came to this post, and delivered up all the horses that were stolen. It appears that they were taken by two young Pend d'Oreilles and run to the Pend d'Oreille camp, then hunting beyond the Muscle Shell, under the command of a chief of that nation, 'Alexander.' The horses were recognised by the stamps as belonging to the whites, and the young men confessed having stolen them at this post. A council was held, and it was determined that it was a great sin to steal horses from white men who were friendly to them; that the wishes of the 'Great Soldier Chief,' who had been at St. Mary's, were known to them, and they had promised compliance with them; that stealing these horses would give the Pend d'Oreilles the name of liars and triflers; that they had always borne a good name, and were ashamed to have mean things said of them now; therefore the horses must be taken back by the great chief and five principal men of the tribe. Accordingly, they came boldly to the fort and delivered up the horses, without asking any reward, but, on the contrary, expressing much sorrow and shame that they had been taken.

"Thus the six Indians proved themselves not only honest but brave in the highest degree, coming, as they did, five days and nights into an enemy's country, simply to do an act of justice to strangers. They remained here two days, and on departing were accompanied by Mr. Clarke and myself fifteen or twenty miles on their journey."

THE CŒUR D'ALENES.

The Cœur d'Alene Indians are under-estimated by all the authorities. They have some seventy lodges, and number about five hundred inhabitants. They are much indebted to the good fathers for making considerable progress in agriculture. They have abandoned polygamy, have been taught the rudiments of Christianity, and are greatly improved in their morals and in the comforts of life. It is indeed extraordinary what the fathers have done at the Cœur d'Alene mission. It is on the Cœur d'Alene river, about thirty miles from the base of the mountains, and some ten miles above the Cœur d'Alene lake.

They have a splendid church nearly finished by the labors of the fathers, laymen and Indians; a large barn; a horse-mill for flour; a small range of buildings for the accommodation of the priests and laymen; a store-room; a milk or dairy-room; a cook-room, and good arrangements for their pigs and cattle. They are putting up a new range of quarters, and the Indians have some twelve comfortable log-cabins. The church was designed by the superior of the mission, Pere Avilé, a man of skill as an architect, and undoubtedly, judging from his well-thumbed books, of various accomplishments. Pere Gazzoli showed me his several designs for the altar, all of them characterized by good taste and harmony of proportion. The church, as a specimen of architecture, would do credit to any one, and has been faithfully sketched

by our artist, Mr. Stanley. The massive timbers supporting the altar were from larch trees five feet in diameter, and were raised to their place by the Indians, with the aid simply of a pulley and a rope.

They have a large cultivated field of some two hundred acres, and a prairie of from two to three thousand acres. They own a hundred pigs, eight yokes of oxen, twenty cows, and a liberal proportion of horses, mules, and young animals.

The Indians have learned to plough, sow, till the soil generally, milk cows, (with both hands,) and do all the duties incident to a farm. They are some of them expert wood-cutters; and I saw at work, getting in the harvest, some thirty or forty Indians. They are thinking of cutting out a good trail to the St. Mary's valley, over the Cœur d'Alene mountains, (on the route passed over by me.) They need agricultural implements and seeds.

The country generally, on both sides of the Cœur d'Alene river and lake, is rolling and beautiful. It is interspersed with many small prairies, all affording excellent grazing, and most of them adapted to crops. The rolling country could be easily cleared, and would yield excellent wheat and vegetables. I have no question that all the country from the Falls of the Cœur d'Alene to some distance above the mission, and thence to near Clark's fork, a region of three or four thousand square miles, is adapted to grazing and culture. A small portion will be overflowed by the melting of the mountain snows, and another portion will be occupied by mountain spurs or isolated peaks, capable simply of furnishing timber and fuel.

The fathers state that a better site for the mission is furnished by a river flowing from the southeast into the western end of the Cœur d'Alene lake, and called by them St. Joseph's river. It is said to be larger than the Cœur d'Alene river, to have many prairies along its banks, and the country generally to abound in wood, grass and water.

On the return of the Indians from the field above spoken of, I talked to them in these words:

"I am glad to see you, and to find that you are under such good direction. I have come four times as far as you go to hunt the buffalo, and have come with directions from the Great Father to see you, to talk with you, and to do all I can for your welfare. I see cultivated fields, a church, houses, cattle, and the fruits of the soil—the works of your own hands. The Great Father will be delighted to hear this, and will certainly assist you. Go on; and every family will have a house and a patch of ground, and every one will be well clothed. I have had talks with the Blackfeet, who promise to make peace with all the Indian tribes. Listen to the Good Father and to the good brothers who labor for your good."

THE NEZ PERCES, CAYUSE, AND PELOUSE.

The Nez Perces, or La-ap-tin, lie to the south of the Selish, or Flatheads, on both sides of the Kooskooskie and north fork of the Snake river. Their country, like that of the Wallah-Wallahs, extends into both Oregon and Washington Territories. They are among the most numerous of all these tribes, amounting, according

to the census of 1851, to 1,880 souls. Since 1851 there has probably been less decrease than among some of the other tribes. They are much intermarried with the Wallah-Wallahs, and also with the Cayuse. They have no chief of note at present living, Tow-wattie-or, the young chief, having recently died.

The Nez Perces were met on the plains, between the Muscle Shell and Yellowstone, by Lieutenant Mullan, by myself at the St. Mary's village, by myself on the Cœur d'Alene trail, and by Lieutenant Donaldson on their way to the plains of the Missouri, by Mr. Tinkham on his return from Fort Benton, in November, and again by him, in their own country, on the Kooskooskie river, in December. They are on excellent terms with the Flatheads, Cœur d'Alenes, Spokanes, Pend d'Oreilles, and other Indians of the Territory, travel and hunt with them, and are more or less intermarried with them.

On the 3d of December Lieutenant Mullan met a portion of the Nez Perces' camp passing the valley of the Bitter Root river. They had with them many animals, most of them loaded with heavy bales of dried meat and furs, as the camp was returning from the buffalo-hunt east of the Rocky mountains. The first met by Lieutenant Mullan were old men and women, who, with a great number of children, formed the vanguard of the camp. He says: "I must say, that I have never seen a more miserable-looking set of creatures. Some were blind, some decrepit, some had seen four score and some five score years. Dried up and withered creatures formed the top pack of animals already loaded with two bales of dried meat. We met them on the dividing ridge, and the exultations of meeting with the white man in such a place were loud and frequent. From every small band we met would be heard "tinctons," "tinctons"—"friends," "friends."

On the same day Lieutenant Mullan met twelve or fifteen more lodges of the Nez Perces. He says they were anxious and curious to know our business. During the night we were visited by numbers of them, who sat up talking around our camp till near midnight. They told us they were just returning with their families from the buffalo-hunt; that they had with them, on their hunt, about eighty lodges; and that they were on their way to the main valley of the Bitter Root river, where they intended to pass the winter. They were very glad to see us, and on leaving the next morning they assembled to bid us good-bye. They had with them several hundred horses, who trod down the road, making an excellent path for Lieutenant Mullan's party.

The country belonging to the Cayuse is to the south of and between the Nez Perces and Wallah-Wallahs, extending from the Des Chutes, or Wanwanwi, to the eastern side of the Blue mountains. It is almost entirely in Oregon, a small part only, on the Upper Wallah-Wallah river, lying within Washington Territory. The tribe, though still dreaded by their neighbors, on account of their courage and warlike spirit, is but a small one, numbering, according to the census of 1851, only 126. Of these, individuals of the pure blood are few, the majority being intermixed with the Nez Perces and the Wallah-

Wallahs, particularly with the former, to such a degree that their own language has fallen into disuse.

This tribe destroyed Dr. Whitman's mission in 1847. Their head chief, the Fire Crows, has generally absented himself from his people, as, although not-concerned in the murder, he became notorious for the abduction of one of the women.

Mr. Stanley relates the following of Shu-ma-hie-cu, or Painted Shirt, one of the chief Cayuse braves, and one of the active murderers of the mission family:

"After the massacre this man was the one who took a wife from the captive females—a young and beautiful girl of fourteen. In order to gain her quiet submission to his wishes, he threatened to take the life of her mother and younger sisters. Thus in the power of savages, in a new and wild country remote from civilization and all hope of restoration, she yielded herself to one whose hands were yet red with the blood of an elder brother.

"During the negotiations for these captives (by chief factor Ogden) and subsequent to their delivery, this man spoke with much feeling of his attachment to his white wife, and urged that she should still live with him. He said he was a great warrior, possessed many horses and cattle, and would give them all to her; or if she did not like to reside with his people, he would forsake his people and make the country of her friends, the pale-faces, his home."

Lieut. Saxton, who proceeded with a party from the Pacific coast to Fort Owen for the purpose of furnishing supplies for the exploration, in his report to me gives some interesting notices of the Nez Perces, Cayuse, and Pelouse Indians. He says:

"Near our camp, on July 25th, we were met by a delegation of Cayuse braves sent by the chief of the Nez Perces to ascertain our object in passing through their country. They had been told that we were coming to make war upon them, and take away their horses. We answered them that such was not our object; that we had been sent by the Great Chief of us all, at Washington, on a mission of peace to all the Indian tribes on both sides of the mountains, and asked them to invite their chief to come to our camp, and smoke the pipe of peace with us."

"In the evening the old chief came and smoked the pipe of peace with us, promised to be always friendly, and said he was glad that our 'hearts were good.' The Nez Perces are a rich and powerful tribe, and own a great many horses. They cross the mountains yearly, to hunt buffalo on the plains of the Missouri. They have a much shorter route to St. Mary's village, but it is too mountainous for us to take."

In his journal of the date of August 1st, he says:

"Soon after our arrival we were visited by a delegation of fifty Pelouse and Nez Perces warriors, who came in full costume, and with great formality, to hold a grand 'war talk.' They seated themselves in a circle, the head chief in the centre, and the braves and warriors, according to rank, on either side. A few paces in the rear of the circle stood six Indians, dressed in very fantastic style, whom I supposed to be medicine-men.

"After completing their arrangements they sent me word that they wished 'to talk.' I answered that we were all then too much tired, but that after we had eaten and slept, we should be in a better condition to hold a council. They waited patiently until we were ready; then, after shaking hands all round, the chief lighted his medicine-pipe, and, smoking a few whiffs himself, passed it to each member of the council in the direction of the sun. The medicine-pipe is a sacred pledge of friendship among all the northwestern tribes."

"After the ceremony the chief inquired what was our object in passing through his country with so many animals, and such a quantity of merchandise? In reply, I informed him that I had been sent by my Great Chief through their country to visit the Blackfeet lodges across the Rocky mountains; that I was going thither; that I expected to meet there the chief of all the country, between the mountains and the Pacific ocean; and that I wanted them to be ready with their men and canoes to help us in crossing the river, to bring in all our horses that had strayed, and to be in readiness, when Gov. Stevens should arrive, to give him any aid he should require. I told them that my Great Chief at Washington was their friend, and would protect them. He had sent them presents in token of his regard; and in addition to these, they would be well paid for any services they rendered us.

"A fine young Indian, who was present, made an eloquent speech to the others. He told them that long ago his father was chief of the tribe, and owned all this country. They were then far more numerous, rich, and powerful, than now. His father extended the hand of friendship to the first white man who was seen in that country, and they must follow his example.

"A consultation was then held among themselves, and when it was finished the old chief informed me that my 'talk was good,' and that at any hour I should appoint, his men and canoes should be ready to take our baggage across the river. I gave them a few presents of tobacco, beads, &c. A specimen of our skill in rapid firing with Sharp's and Colt's rifles astonished them greatly, and created additional respect for our prowess; a favorable impression for a small party like ours, surrounded by bands of Indians.

"As our guide Antoine gave the war-whoop at daylight, fourteen canoes, manned by as many stout Indians, left the opposite shore and came across for our baggage. By ten o'clock they had transported all our men and baggage across this swift and rocky stream. * * * I then distributed the presents sent by the department, with which they were much pleased."

THE SPOKANES.

The Spo-kih-nish or Spokanes, lie south of the Schroo-yel-pi, and chiefly upon or near the Spokane river. The name applied by the whites to a number of small bands, is that given by the Cœur d'Alene to the one living at the forks. They are also called Sin-ko-man, by the Koo-ton-ies. These bands are eight in number: the Sin-slih-hoo-ish, on the great plain above the crossings of the Cœur d'Alene river;

the Sin-too-too-lish, on the river above the forks; the Sma-hoo-men-a-ish (Spo-keh-nish) at the forks; the Skai-schil-t'nish, at the old Chem-a-kane mission; the Ske-cher-a-mouse, above them on the Colville trail; the Schee-et-st-ish, the Sin-poil-schne, and Sin-spee-lish, on the Columbia river; the last named band is nearly extinct. The Sin-poil-schne (N'-poch-le, or Sans Puelles) have always been included among the O-kin-a-kanes, though, as well as the Sin-spee-lish below them, they are claimed by the Spokanes. The three bands on the Columbia all speak a different language from the rest.

I had an excellent opportunity to ascertain the numbers and general condition of the tribe, having passed in person nearly through their whole country, and those absent at the hunt, or going thither, having been met by me and my several parties. I estimated their numbers at six hundred. Many of them were likewise seen by Capt. McClellan, and I quote from Mr. Gibbs's report as follows:

"The men are generally spare, even when young, and soon become withered.

"Their principal chief is Spokane Garry, whose name was bestowed upon him by Gov. Sir George Simpson, by whom he was sent, when about twelve years old, to the Red river for education, where he spent five years. Garry is now about forty-two years of age, is very intelligent, and speaks English fluently. He bears an excellent character, and is what he claims to be, and what few are among these tribes, a chief. Of petty chiefs there are, besides, an abundance, each band having two or three. Garry himself accompanied us to the forks of the Spokane, where his band usually reside. A few lodges, chiefly of old men and women, were there at the time. His own, in neatness and comfort, was far beyond any we had seen. His family were dressed in the costume of the whites, which in fact now prevails over their own.

"Many of the Spokanes, besides their intercourse with the fort, visit the American settlements, where they earn money by occasional work, most of which is spent in clothing, blankets, &c. The chief offered us the hospitality of his house with much cordiality, a cup of tea or coffee, and bread.

"The 'Spokane house,' which is a land-mark upon all the maps of this country, was an old Hudson's Bay fort, situated at his village, but has long since been destroyed.

"This tribe claim as their territory the country commencing on the large plain at the head of the Llawn-teh-us, the stream entering the Columbia at Fort Colville, thence down the Spokane to the Columbia, down the Columbia half way to Fort Okanagan, and up the Spokane and Cœur d'Alene to some point between the falls and the lake on the latter. There is in this direction a question of boundary between them and the Cœur d'Alene, which appears to be as complicated as some of those between more civilized nations. No resort to arms has, however, occurred, and the territory continues under joint occupation. An additional source of coolness between them arises from a difference in religion; the Spokanes being Protestants, or of the "American religion," and the Cœur d'Alene Catholics. The latter taunt the former as heretics, whose faith is worthless."

Garry narrated to me the evils arising from this state of feeling, with a forbearance and Christian spirit of toleration which would have honored any one. This tribe have at present no missionary among them, but they seem to have been consistent to what they learned under the tuition of Messrs. Walker and Eels, of the Chem-a-kain mission. The country of the Spokanes is well suited to the pursuits of the Indians.

The high plain which extends from the Spokane river to Lewis's fork of the Columbia, and which belongs chiefly to them and the Nez Perces, though bleak and exposed to violent winds, affords grazing for their stock, and an abundance of the roots used by themselves for food, while the river supplies them with salmon.

They obtain buffalo-hides for their lodges, and skins of the elk, carraboo, and deer, for their own clothing, in their semi-annual hunts to the eastward.

Of the larger game there is but little in their own country. The buffalo, it would seem, in former times penetrated, at least occasionally, thus far to the westward, though now they never come through the northern passes. An old Iroquois hunter at Fort Colville, who has been some forty-eight years in the company's service, stated that the last bull was killed some twenty-five years ago in the Grand Cordee.

Spokane Garry described to me a singular superstition of these Indians respecting a lake known as Chesh-Chesh-She-Lux-um, east of the chain of lakes known as De Smet's lakes, between the Snake and Spokane rivers. The lake never freezes, and is surrounded by high, precipitous rocks, so that it is impossible to descend to the water. The Indians believe that the lake is inhabited by all kinds of game—elk, deer, and particularly the buffalo, although none of the latter animals are now found in the country. They say they have distinctly seen them beneath the transparent waters. The origin of this superstition may be accounted for by the following incident which was related to me by the Indians. There is a certain spot on the Pend d'Oreille lake which the Indians never pass in their canoes, fearing that the Great Spirit would raise a commotion in the waters and cause them to be swallowed up by the waves. Two Indian hunters had killed a deer near this spot, and in dragging it home on the ice were compelled to pass this dreaded point, or make a long circuit. One Indian, in spite of the entreaties of the other, declared his intention to pass the point. Approaching it, he found a precipitous cliff of rocks, and beneath them he thought he beheld in the open water before him strange figures of men and animals. Looking up, he saw similar figures painted on the face of the rocks. These were reflected upon the glassy ice. These figures were painted in bright colors, and had been made by a people unknown to the present Indians.

PELOUSES.

The Pelouse number 100 lodges, and about 500 people, and are in three bands: one at the mouth of the Pelouse river of 40 lodges, under Que-lap-tip, head chief, and Slow-yatts-se, second chief; the

second band, of 12 lodges, under So-ei, on the north bank of Snake river, thirty miles below the mouth of the Pelouse; and the third band at the mouth of Snake river, of 50 lodges, under Til-ka-icks.

THE WALLA-WALLA NATION.

Under this term are embraced a number of bands living usually on the south side of the Columbia, and on the Snake river, to a little east of the Pelouse; as also the Klik-a-tats and Ya-ka-mas, north of the former. The first may be, for the present purpose, classed together as the Walla-Walla tribe. The greater part of their country, it will be seen, lies in the adjoining Territory of Oregon. The number of these bands was, in 1851, as stated by Dr. Anson Dart, the superintendent of Indian affairs, 1,093; a part of whom, however, belonged to the Upper Chinooks. The whole number is since much diminished by the small-pox. The present population is probably reduced to six hundred, of whom the majority are in Oregon Territory.

The head chief of the Walla-Wallas is Pu-pu-mux-mux, or the Yellow Serpent, an old man who generally makes his residence near Fort Walla-Walla. This tribe has been notorious as thieves since their first intercourse with the whites. They, as well as their neighbors, the Nez Perces, own large bands of horses, which roam at large over the hills south of the Columbia, and their principal wealth consists in them. There is no wood in their country, and they depend upon the drift brought down by the stream for their fuel. Their very canoes are purchased from the Spokanes. They move about a great deal; generally camping in winter on the north side of the river. Their fisheries at the Dalles and the falls, ten miles above, are the finest on the river. The parties of my exploration passed through the Walla-Walla country on its return route. I had much personal intercourse with the Walla-Walla chief.

Some interesting incidents are related of the chief Pu-pu-mux-mux, who is not only a chief of influence but of substance, owning a thousand horses and cattle, and, as is said, several thousand dollars in gold. The mission of Dr. Whitman, afterwards so unhappily destroyed, was at Walepta, on the Walla-walla river. The Cayuse Indians were suffering severely from the ravages of the small-pox. A half-breed who had been in Dr. Whitman's family, declared to them that he overheard Dr. Whitman talking with his wife, and rejoicing that the small-pox would soon exterminate the Indians, when they could have all their possessions. The ignorant and superstitious Indians regarding Dr. Whitman as the cause of all their calamities, determined to destroy him and his family, and effected their purpose. Before carrying out their design, they urged Pu-pu-mux-mux to join them, but he indignantly refused. Afterwards the Cayuse Indians reproached the Walla-walla chief for his cowardice, and said he was afraid of the whites. No! says Pu-pu-mux-mux, I am not afraid of the whites, nor am I afraid of the Cayuses. Determined to make good his assertion, Pu-pu-mux-mux went, with three lodges only, to the verge of his domain, near the Cayuse country, and pitching his camp, remained for one month, daring the Cayuse to attack him. Fortunately for the peace of the country he was not disturbed.

The following incident is related, by Mr. Stanley, of Pu-pu-mux-mux:

"In the year 1841 the eldest and favorite son, of twenty-two years, had some difficulty with one of the clerks of the Hudson's Bay Company, which terminated in a hand-to-hand fight. The young chief coming off second best, carried with the tale of his inglorious exploit a pair of black eyes to his father's lodge. The chief's dignity was insulted, and the son's honor lost, unless the officer in charge of the fort, Mr. Archibald McKinley, should have the offender punished.

"The old chief, at the head of one hundred armed warriors, went into the fort, and demanded the person of the clerk for punishment. Mr. McKinley not having heard of the difficulty, was taken quite by surprise, and after instituting inquiries, he found nothing to censure in the conduct of the young man. This decision having been made known to the old chief, resulted in an animated discussion of the case. The Indians were not to be appeased, and some of the warriors attempted to seize the clerk; but being a powerful and athletic man, he defended himself until Mr. McKinley gave him a pistol, reserving two for himself, and charging him not to fire until he should give the word. The crisis was now at hand; the war-cry was sounded, and the savages had raised their weapons to spill the white man's blood. Mr. Mc Kinley rushed into an adjoining room, and seizing a keg of powder, placed it in the centre of the floor, stood over it with flint and steel raised, and exclaimed that they were all brave men, and would die together. The result was the immediate flight of all the Indians save the old chief and his son.

"As soon as the warriors had gained the outer walls of the fort, the gates were closed against them; while they, halting at a respectful distance, were in momentary expectation of seeing the fort blown to atoms.

"Mr. McKinley then quietly seated himself with the old chief and his son, and amicably arranged the difficulty."

At the crossing of Snake river, at the mouth of the Pelouse, the several parties of the exploration met with an interesting relic. The chief of that band, Wattai-wattai-how-lis, exhibited with great pride the medal presented to his father, Ke-pow-han, by Captains Lewis and Clarke. It is of silver, double and hollow, having on the obverse a medallion bust with the legend, "Thomas Jefferson, President U. S. A., 1801;" and on the reverse, the clasped hands, pipe and battle-axe crossed, with the legend, "Peace and Friendship."

For information relative to the tribes hereafter described, I have drawn almost wholly from the excellent report of Mr. Gibbs, made to Capt. Mc Clellan. The matters relative to the Indians on the sound were collected under my supervision during a tour which I made in January for that special purpose. In this tour I was accompanied by Mr. Gibbs, who by my direction embodied the information obtained in his general report to Capt. Mc Clellan.

The tribes of the Klik-a-tats and Yakamas inhabit properly the valleys lying between Mounts St. Helens and Adams; but they have spread over districts belonging to other tribes, and a band of them is

now located as far south as the Umpqua. Their nomadic habits render a census very difficult, though there number is not large. Dr. Dart stated them at 492, since when there has been certainly a great decrease. The number of the two principal bands, as obtained during the summer, was at Chequoss 138, and at the Kamas plain 84. These must have constituted the chief part, as it was the season of berries when they congregated there. Including all others within the Territory, the total does not probably exceed 300. In this, however, are not reckoned the "Tai-kie-a-pain," a band said to live apart in the country lying on the western side of the mountains, between the heads of Cathlapootl and Cowlitz, and which probably did not enter into the former estimate. But little is known of them, and their numbers are undoubtedly small. The head chief of the Klik-a-tats is a very old man, named Towetoks. He evidently possesses but little influence, his people paying much more respect to his wealthier neighbors, Kamai-ya-kan-skloo and the other chiefs of the Yakamas.

The Klik-a-tats and Yakamas, in all essential peculiarities of character, are identical, and their intercourse is constant; but the former, though a mountain tribe, are much more unsettled in their habits than their brethren. This fact is probably due, in the first place, to their having been driven from their homes many years ago by the Cayuses, with whom they were at war. They thus become acquainted with other parts of the country, as well as with the advantages to be derived from trade. It was not, however, until about 1839 that they crossed the Columbia, when they overran the Willamette valley, attracted by the game with which it abounded, and which they destroyed in defiance of the weak and indolent Callapooyas. They still boast that they taught the latter to ride and hunt. They manifest a peculiar aptitude for trading, and have become to the neighboring tribes what the Yankees were to the once western States, the travelling retailers of notions, purchasing from the whites feathers, beads, cloth, and other articles prized by Indians, and exchanging them for horses, which, in turn, they sell in the settlements. Their country supplies them with an abundance of food. The lower prairies afford kamas, and the mountains a great variety of berries in profusion. The business of gathering these falls, of course, on the women, who go out in small parties, attended by a boy or old man, as camp-keepers, collect and dry the berries, or bring into the general camp what is wanted for present food. Such of them as bear keeping, they store for winter use, and also for trade, exchanging them for fish, smoked clams, and the roots which their own territory does not furnish.

Of game there is but little left. The deer and elk are almost exterminated throughout the country, the deep snows of winter driving them to the valleys, where the Indians, with their usual improvidence, have slaughtered them without mercy. The mountain goat, and the big horn, or sheep, are both said to have formerly existed here; but since the introduction of fire-arms, have retired far into the recesses of the cascades. The black bear alone is still found, though but rarely. The salmon furnishes to these, as to most other tribes of the Pacific, their greatest staple of food. Their neighborhood to the fisheries of the Cascades and the Dalles provides them for the summer,

while, after the subsidence of the Columbia, later shoals ascend the small rivers, and in the autumn an inferior kind forces its way into the brooks, and even the shallow pools which form in the prairies.

Very few attempt any cultivation of the soil, though their lower prairies would admit of it. I was informed, however, that the next season many of them intended to build houses there and plant potatoes.

Their usual residence during the summer is around Chequoss, one of the most elevated points on Captain McClellan's trail from Fort Vancouver across the Cascades, where we met them at the beginning of August. They were at this time feasting on strawberries and the mountain whortleberry, which covered the hills around, though, during the night, the ice formed on the ponds to the thickness of half an inch. Towards the end of the month they descend to the Yakotl, Chalacha and Tahk prairies, where they are met by the Yakamas, who assemble with them for the purpose of gathering a later species of berry and of racing horses. The racing season is the grand annual occasion of these tribes. A horse of proved reputation is a source of wealth or of ruin to his owner. On his speed he stakes his whole stud, his household goods, clothes, and finally his wives, and a single heat doubles his fortune or sends him forth an improvident adventurer. The interest, however, is not confined to the individual directly concerned; the tribe share it with him, and a common pile of goods of motley description, apportioned according to their ideas of value, is put up by either party, to be divided among the backers of the winner. The Klik-a-tats themselves are not as rich in horses as those living on the plains, their country generally affording but little pasturage, and the snows compelling them to winter their stock at a distance from their usual abodes. The horse is to them what the canoe is to the Indians of the river and coast. They ride with skill, reckless of all obstacles, and with little mercy to their beasts, the right hand swinging the whip at every bound. Some of the horses are of fine form and action, but they are generally injured by too early use, and sore backs are universal.

Indiscriminate trading has greatly deteriorated what must have been originally a good stock, and the prevalence of white and gray in their colors is a great objection. Wall-eyes, and white noses and hoofs, are more than common among them. They are almost always vicious or lazy, and usually combine both qualities. In their capacity for a continued endurance they are overrated. A good American horse is as much superior to them in this as in speed, but they are hardy and capable of shifting with but little food. Nothing is known of the period of their first introduction. They were abundant when the country was discovered. It is probable that the Sho-sho-nees, or Snakes, a branch of the Comanches, first introduced them from the South, and that the breed has since been crossed by others from Canada. The best are those belonging to the Cayuses and Nez Perces. The demand for horses consequent upon the settlement of the country has rendered the tribes possessing them really wealthy. Their price varies from $40 to $100, but they have some which they will not dispose of at much higher rates. A few of the chiefs have great numbers, and one, it is said, has offered four hundred, a by no means con-

temptible dowry, to any respectable white man who will marry his daughter. The Indians ride with a hair rope knotted around the under jaw for a bridle. The men use a stuffed pad, with wooden stirrups. The women sit astride in a saddle made with a very high pommel and cantle, and in travelling carry their infants either dangling by the cradle-strap to the former, or slung in a blanket over their shoulders, while children of a little larger growth sit perched upon the pack-animals, and hold on as best they may. The horses are trained to stand for hours with merely a lariat thrown loosely around their necks, the end trailing upon the ground. With the whites they are at first as shy as are American horses or mules with Indians, but they suffer handling from the squaws and children with perfect contentment, and hang around the huts like dogs. When camping near them, the horses were often found an intolerable nuisance from their incessant whinnying during the night. Whenever the mosquitoes were abundant they posted themselves in the smoke of the fires. It is the business of the squaws in travelling to pack the animals, the men contenting themselves with catching them up; and they pile on the most heterogeneous assortment of luggage with a skill that would immortalize a professional packer. In breaking horses the Indians usually blind them before mounting, often tying down their ears in addition. A strap or cord is then passed around the body of the animal, loose enough to admit the knees of the rider. Much time is spent in soothing and quieting the beast, as the Indian has plenty of it upon his hands. When everything is ready he vaults to his back, always from the off-side, slips his knees under the girth and tightens it, withdraws the muffle, and sits prepared for a series of stiff-legged plunges ending in a charge. If the horse throws himself—for throw his rider he cannot—the quick straightening of the leg releases the knee, and he is prepared for the emergency. In describing the household gods of the Indian, his dogs are not to be forgotten.

They vary considerably in form with the different tribes, but always preserve the same general character. Quarrelsome and cowardly, inveterate thieves, suspicious and inquisitive, they are constantly engaged in fights among themselves, or in prowling around the lodge for food. The approach of a stranger is heralded by short, sharp yelps, succeeded by a general scamper. They all bear the same mysterious resemblance to the cayote—the sharp muzzle, the erect ears, and stiffly circling tail. Notwithstanding their worthlessness, they seem to have a strong attachment to their owners, and an Indian camp would be a novelty without its pack of curs. Very few characteristic features remain among these people. Their long intercourse with the Hudson's Bay Company, and, of late years, with the American, has obliterated what peculiarities they may have had; nor is there any essential difference in their habits or manners from those of the Indians adjoining them. They use, for the most part, the arms and utensils of the whites, and the gun has superseded the bow. The pails and baskets constructed from the bark of the cedar, saddles, and fishing apparatus, are the principal articles of domestic manufacture; and even of such things it is almost as common to find the imported substitutes. In regard to moral character, they are much

superior to the river Indians; not that perfect virtue is by any means to be expected, but they are more strict in respect to their women, particularly the married ones, and they are far less thievish. Their mode of disposing of their dead, like that of their kindred tribes, is in the ground, but without any attempt at coffins, the body merely wrapped in its clothing. Just before Captain McClellan's arrival at Chequoss, a man had died of the small-pox, and those who had buried him were purifying themselves. During the three days occupied in this, they absented themselves from camp, alternately using the sweat-house and plunging into cold water. The house, which was a small, oven-shaped affair, was heated with stones. The mourning is performed by the women, who live apart for a few days, and afterwards bathe and purify themselves. They have the common objection to mentioning the names of the dead, as well as their own. The practice of medicine, as elsewhere, consists in incantations, and is attended with the usual hazards—the life of the practitioner answering for want of success, or a refusal to attend where properly feed. Besides these mummeries, however, they use certain plants as medicines, among which are both emetics and cathartics. The patriarchal institutions of slavery and polygamy are yet retained among them; the number of wives being limited only by the wealth of the husband, for with them it is the *woman* who is sold.

A curious custom exists, exhibiting their savage ideas of equity, as opposed to the common-law maxim of *caveat emptor*. If a wife dies within a short period after marriage, the bereaved husband may reclaim the consideration from the father; so, also, with slaves and horses.

No systematic attempt has, it is believed, been made to convert the Klikatats to Christianity, although many individuals have come in contact with missionaries of some denomination. Several of these, at Chequoss, have had instruction from the Rev. Jason Lee, and others formerly at the Dalles.

The old chief, Towetoks, preserved a paper on which some one had made a sort of calendar, or record of the days of the week. He expressed great anxiety lest, as it was nearly worn out, he should be unable to distinguish the Sundays, and requested Mr. Gibbs to prepare him a new one. He added that he was in great fear of death, and constantly "talked to the Chief above." As will readily be imagined, the remarkable features of this mountain scenery, and the neighborhood of the Great Snow Peaks, Mount St. Helens, and Mount Adams, give a color to the legends of the Klikatats. They, in common with other Oregon tribes, seem to have had no distinct religious ideas previous to those introduced by the whites, nor any conception of a Supreme Being. Their mythology consists of vague and incoherent tales, in most of which Talapus, or the prairie-wolf, figures as a supernatural power. Besides him, there are other agents, among whom a race denominated the "Elip Tilicum," from two jargon words signifying "first people," or "people before," figure prominently. Though trifling in themselves, yet, as a specimen of what may be considered the unwritten literature of the Indians, they may not be uninteresting, the more especially as the belief in the existence

of those giants seems to be of universal currency throughout Oregon. The following are among them:

In descending the valley from Chequoss, there occurs beneath a field of lava a vaulted passage, some miles in length, through which a stream flows in the rainy season, and the roof of which has fallen in here and there. Concerning this, they relate that, a very long time ago, before there were any Indians, there lived in this country a man and wife of gigantic stature. The man became tired of his partner, and took to himself a *mouse*, which thereupon became a woman. When the first wife knew of this, she was, very naturally, enraged, and threatened to kill him. This coming to the man's knowledge, he hid himself and his mouse-wife in a place higher up the mountain, where there is a small lake having no visible outlet. The first woman, finding that they had escaped her, and suspecting that they were hidden under ground, commenced digging, and tore up this passage. At last she came beneath where they stood, and, looking up through a hole, saw them laughing at her. With great difficulty, and after sliding back two or three times, she succeeded in reaching them, when the man, now much alarmed, begged her not to kill him, but to allow him to return to their home, and live with her as of old. She finally consented to kill only the mouse-wife, which she did, and it is her blood which has colored the stones at the lake. After a time, the man asked her why she had wished to kill the other woman. She answered, because they had brought her to shame, and that she had a mind to kill him, too; which she finally did, and since when she had lived alone in the mountain.

Another story about the same place, is to the effect that it was made by a former people called the Seaim, a name corresponding with the jargon word for grizzly bear. The mouse story seems to be interwoven with the Klikatat mythology; for, besides the name of this place, Hool-hool-ilse, (from hool-hool, a mouse,) one of the names of their country, is Hoolhoolpam, or the mouse-land. This is given to it by the Yakamas. Both versions, as well as many other of their tales, refer to their Indian pre-Adamites, the Elip Tilicum, to whom, and the Salapus, as many wonders are attributed as among Christians to Satan.

Concerning the Talapus, this story is related by the Klikatats in connexion with a favorite valley—the Tahk prairie. This was formerly the bed of a lake, the remains of which now appear in a marshy pond of some extent. The wolf, when the prairie was made, promised that it should be rich in their favorite roots—the Kamaás and the Wappatoo—and likewise that the salmon should come there in abundance. But the Indians, forgetful of their obligations to him, showed no gratitude, and when they came there spent their time in horse-racing and gambling, instead of fishing and the business of life. Wherefore the wolf took away the salmon and placed two stones upon the prairie, beyond which they should not pass.

Alas! for the perverseness of man; notwithstanding the punishment, the Klikatats and their friends run horses and gamble there to this day.

There is also, in contrast with the gigantic case above mentioned, a

story of one of diminutive size, but a span high, who lived near the foot of St. Helens, and whose foot-prints the Indians have seen where they held their nocturnal dances. Since the eruption of 1842, it may be mentioned they have not ventured to ascend Mount St. Helens. They have also tales connected with certain of the constellations, many of which are named. The Great Bear, for instance, is called "Spilyek," or the wolf. The Yakamas occupy the country drained by the river of that name. They are divided into two principal bands, each made up of a number of villages and very closely connected; the one owning the country on the Nahchess and lower Yakama; the other upon the Wenass and main branch above the forks. Over the first there are three chiefs, Kamaiyakan and his brothers Skloo and Shawawai: over the latter, Se-he-yas and Owhai. Of all these Kamaiyakam possesses the greatest influence, none of the others undertaking any matter of importance without consulting him. Skloo is accused of being tyrannical and overbearing with his weaker neighbors, and Shawawai of being indolent and wanting in force. Kamaiyakan is in turn much under the influence of the missionaries, with whom he lives altogether. The others are both intelligent, and bear very good characters. All of them appear to be well disposed and friendly towards the whites, whose superiority they have sense enough to understand. Most of what has been said of Klikatats is applicable also to the Yakamas, though, from the nature of their country, some difference in their modes of life is of course observable. Their name, it may be remembered, is not an appellation of their own. It is said to be the word signifying a black bear in the Walla-Walla dialect. West of the mountains, both at Vancouver and at Puget's sound, they also are generally called Klikatats. Like the last, they live in rude huts covered with mats, the distance of their winter habitations from timber rendering the construction of houses inconvenient—a reason, however, which does not exist with the others. They raise potatoes, a few melons and squashes, together with a little barley and Indian corn. The latter is of the eight-rowed variety, and what was seen of it very small and stunted, the ears not being over five inches long. The potatoes were generally very fine and of several varieties, of which were noticed the lady-finger, mercer, and blue-nose.

Their gardens were for the most part situated in the little valleys running up towards the mountains, and near enough to the streams to receive moisture during the early summer. They were rudely fenced around to exclude animals. This invaluable addition to their means of subsistence, it should be said, they, in common with many other tribes, owe to the Hudson's Bay Company. The country around the northern or main branch of the Yakama is frequently called by them Pschwan-wappam, or the stony ground, and the Indians living there sometimes assume the name to themselves. Besides the fisheries at the Dalles, the Yakamas have others in their river, up which the salmon move without interruption far into the mountain. On the main fork, in particular, they penetrate to Lake Kitchelus, at the very foot of the dividing ridge. In addition to the different kinds of salmon proper, they have also the salmon-trout; two varieties of the

speckled trout, the red and black-spotted, both of them growing to a large size; and some other species of fresh-water fish.

The salmon they take in weirs and cast-nets. The weirs are constructed with considerable skill upon horizontal spars, and supported by tripods of strong poles erected at short distances apart; two of the legs fronting up stream, and one supporting them below. There are several of these weirs on the main river, fifty or sixty yards in length.

The cast-nets are managed by two men in a canoe; one of whom extends it with a pole, and the other manages the rope. Their canoes are of very rude workmanship compared with those belonging to tribes of more aquatic habits, being simply logs hollowed out and sloped up at the ends, without form or finish.

Another article of food obtained from the rivers is the unio or fresh-water muscle, of which there are several varieties. Deep beds of their shells are found near sites of their villages on the river.

Of game, the Yakama country is as destitute as that of the Klikatats; so much so, that two deer-skins will purchase a horse. The sage-fowl and sharp-tailed grouse are abundant. The chiefs possess a considerable number of cattle, which in the summer find good bunch-grass on the hills. In winter they are driven to great straits, for they are compelled, when the snow lies in the valleys, to browse upon the tops of the wild sage or artemisia. In horses they are well off, though not rich as compared with adjoining tribes. A portion of the Yakamas, more particularly those living on the main river, in hunters' language, "go to buffalo," joining the Flatheads in their hunts; but these expeditions are probably far more rare than formerly, when, with greater numbers, they and their allies carried war against the Blackfeet beyond the mountains. With the tribes on Puget's sound they communicate continually during the summer by the Nachess and main Yakama passes, taking horses for sale to Nesqually, and purchasing "hai-qua," dried clams, and other savage merchandise, on their return.

The Yakamas have, like the Klikatats, during the past year suffered severely from the small-pox; one village at the Dalles, in particular, the wish-ram of evil notoriety in Mr. Irving's "Astoria," having been depopulated.

Individuals among them profess to have some remedy for the disease. Father Pandozy, one of the missionaries among them, informed Mr. Gibbs that he believed it to be the root of a species of iris. He had once tasted it, and it acted as a violent emetic. The Spokanes have also another and different specific. It is known to but few persons, having been gradually forgotten since the former visitation. Recently, when it broke out in one of the Spokane villages, and an old woman who was blind described it to her daughter, and directed her to proceed towards Kam-ai-ya-kan's, and that if she encountered none in her way, to get from him some of that which he used. The girl, however, did find the herb, and returned with it. The mother prepared the medicine, and the small-pox was stayed, but not until it had nearly destroyed the village. Captain McClellan was not successful in obtaining specimens of the plant, but Father Pandozy kindly promised to save some when opportunity offered. In

regard to this disease, the greatest scourge of the red man, it has passed through this region more than once, and was probably the first severe blow which fell upon the Oregon tribes.

Its appearance seems to have been before any direct intercourse took place with the whites, and it may have found its way northward from California.

Captains Lewis and Clarke conjectured from the relations of the Indians, and the apparent age of individuals marked with it, that it had prevailed about thirty years before their arrival. It also spread with great virulence in 1843. From the other and no less sure destroyer of the coast tribes, the venereal, the Yakamas, and generally the Indians east of the mountains, are as yet exempt. Spirituous liquors have never been introduced into their country, at least beyond the neighborhood of the Dalles.

That a population very considerably more numerous than the existing one formerly occupied this region, there can be no doubt. The estimates of Lewis and Clarke gave a sum of 3,240 for the bands on the Klikatat and Yakamas rivers, without including those upon the Columbia, which amounted to 3,000 in addition. The whole course of the Yakama is lined with the vestiges of former villages, now vacant. A very interesting subject of inquiry has been pursued by Mr. Schoolcraft, in his endeavor to follow the earth-works of the Ohio and Mississippi valley into the region west of the Rocky mountains. A careful inquiry among the officers of the Hudson's Bay Company, and the most intelligent free-trappers of Oregon, had satisfied Mr. Gibbs that none such existed in the country. During an examination of the Lower Yakama, however, the old Indian guide who accompanied him pointed out, on the left bank, a work which may possibly be considered as belonging to the same system, although being, so far as is known, a solitary one, it is somewhat questionable. The work consists of two concentric circles of earth about three feet high, with a ditch between. Within are about twenty cellars, situated without apparent design, except economy of room. They are some thirty feet across, and three feet deep, and the whole circle eighty yards in diameter. Captain McClellan's party had no time to examine it more particularly, and no tools to excavate. The ground was overgrown with artemisia bushes, but, except the form of the work, there was nothing to attract particular attention, or lead to the belief that it was the remains of any other than a Yakama village. Their guide, however, who was a great authority on such matters, declared that it was made very long ago, by men of whom his people knew nothing. He added that there was no other like it. It is well posted for defence in Indian warfare, being on the edge of a terrace about fifteen feet high, a short distance from the river, and flanked on either side by a gulley. Outside of the circle, but quite near it, are other cellars unenclosed, and in no way differing from the remains of villages frequently met with there. The Indians also pointed out, near by, a low hill or spur, which in form might be supposed to resemble an inverted canoe, and which he had said was a ship. It deserves investigation at least whether any relation can be

traced between the authors of this and of the mounds in Sacramento valley, yet occupied by existing tribes.

In this connexion may also be mentioned a couple of modern fortifications, erected by the Yakamas upon the Sunkive fork. They are situated between two small branches upon the summits of a narrow ridge some two hundred yards long, and thirty feet in height, and are about twenty-five yards apart. The first is a square with rounded corners, formed by an earthen embankment capped with stones; the interstices between which served for loop-holes, and without any ditch. It is about thirty feet on the sides, and the wall three feet high. The other is built of adobes, in the form of a rectangle, twenty by thirty-four feet, the walls three feet high, and twelve to eighteen inches thick, with loop-holes six feet apart. Both are commanded within rifle-shot by neighboring hills. They were erected in 1847 by Skloo, as a defence against the Cayuse. We did not hear whether they were successfully maintained, accounts varying greatly in this respect. In the same neighborhood Captain McClellan's party noticed small piles of stones raised by the Indians on the edges of the basaltic walls which enclose these valleys, but were informed that they had no purpose; they were put up through idleness. Similar piles are, however, sometimes erected to mark the fork of a trail. At points on these walls there were also many graves, generally made in regular form, covered with loose stones to protect them from the cayotes, and marked by poles decorated with tin cups, powder-horns, and articles of dress. During the summer the Indians for the most part live in the small valleys lying well into the foot of the mountains. These are, however, uninhabitable during the winter, and they move further down, or to more sheltered situations. The mission which, in summer, is maintained in the A-tá-nam valley, is transferred into that of the main river. There are two priests attached to this mission belonging to the order of the Oblats, fathers Pandozy and d'Harbomey. The stations are small log buildings, divided into a chapel and lodging-room, with a corral for horses, and a spot of enclosed garden ground adjoining the one at A-tá-nam. The fathers say that they found the Yakamas not very teachable, and that they had accomplished little except as peace-makers; the Indians were lazy, and cultivated the ground with but little regularity, some years not planting at all. They did not believe that a resident farmer would be of use. The Indians, however, say, and justly, that they have no tools, and but little inducements to labor, their country affording other subsistence, and the toil of planting with their own rude implements not being compensated by the result. With proper encouragement and assistance in breaking up the ground, they would doubtless do more. It is probably an object with the missionaries to discourage secular residents, who might divide their own influence over the natives.

The courteous attention of these gentlemen to the officers of Captain McClellan's party requires acknowledgment. They furnished all the information in their power respecting the country, secured good guides to the parties, and acted as interpreters with the Indians. Father Pandozy, in particular, is familiarly acquainted with the Ya-

kama tongue. Kamaiyatkan is the only one of the three brothers who has adopted even the forms of Catholicism, and he refuses to be baptized, because he would be compelled to put away his surplus wives, of whom he has several. Skloo and Spawawai are unchanged heathens.

On leaving the Klikatat country Captain McClellan had made a small present to the chief Towetoks, and distributed some tobacco among the men. It was not, however, considered necessary to enter into a formal talk with that tribe, the object of his visit, and some other points, being casually explained to them. With the Yakamas the case was different. Their country was to become a thoroughfare for the whites, and it was very important that a proper impression should be made, and a friendly understanding established. On leaving the mountains Captain McClellan's party first encountered Skloo, a tall, fine-looking, but very dark-skinned man, who came up to camp attended by Weenenah, a sub-chief living at the village of Skin, opposite the mouth of the Des Chutes river. They had already met with an amusing instance of Indian craft, in which Skloo proved to have been the operator. A small party of Indians had come on to Chequoss and stated that they had been told the expedition was out for the purpose of seizing the horses and cattle of the Yakamas, taking their country, and destroying them if they resisted; that Lieutenant Saxton's party had proceeded against the Spokanes for the same purpose, and that Kamaiyakan and Skloo were determined to oppose Captain McClellan's party. The report had created no uneasiness, except lest it should alarm the Indians, and prevent the necessary intercourse with them. Skloo being now questioned as to the author of the report, stated that it was a Frenchman, in charge of the Hudson's Bay Company's train, who, on his way to Fort Colville, had preceded Lieutenant Saxton a few days. As the story had already caused some inconvenience in preventing the obtaining of guides, and as it was feared that more serious annoyance would result to Lieutenant Saxton's party, Captain McClellan forwarded a complaint on the subject to Governor Ogden, at Fort Van Couver. It subsequently appeared that the person referred to was a gentleman far above the suspicion of any such conduct, and that the whole was a fabrication got up by Skloo himself for the purpose of fishing out the object of the expedition. A short talk was held with him by Captain McClellan, explaining this to his entire content, and, in turn, he gave what information he possessed respecting the mountain trails. In justice to him, it should be said, the more especially as he has but few friends, that his manly deportment left a more favorable impression than did some who bore a far better character. A small present was given him on parting.

Kamaiykan they found at the mission, and he afterwards came over to the camp at Wenass for a formal visit. He is a large, gloomy-looking Indian, with a very long and strongly marked face; slovenly in dress, but said to be generous and honest. Captain McClellan explained to him the general nature of the American government as far as was necessary for him to understand, and the rank myself, who he said was coming with a party across the mountains, would hold in the

country. He expressed the hope that the good disposition which Kamaiyakan had shown towards the whites would be maintained. That if any injury was done by them to his people, they were not to seek revenge, but complain to the Governor, who would redress it; and that if any was suffered from the Indians, he would expect him to punish the offender. It was the intention of the whites to make a wagon road across the mountains, and many would undoubtedly pass through their country. Should they be in need, he wished Kamaiyakan to assist them. Their coming would be an advantage to his people, for they would buy their potatoes, and exchange cattle which had become tired by long travel for his, which were fat, giving him boot. In conclusion, he added that the great white chief had instructed him, when he met with friendly chiefs among the Indians, to give them a present as coming from him. A quantity of Indian goods were thereupon given him. Kamaiyakan made a suitable reply, in which he referred to a subject previously mentioned by Skloo—the negotiations of white men pretending to be chiefs, who were not, particularly in regard to the purchase of their lands. He had heard they would give a few presents, and then pretend they had purchased the land. Captain McClellan informed him who were the persons having the power to make these purchases, or to treat with them, with which he expressed himself satisfied.

At Kétetas, on the main Yakama, Captain McClellan's party were visited by Ow-hai, one of the two principal chiefs of the northern band of this tribe. His elder brother, Té-éh-yas, had gone to Puget's sound, and we did not see him. Ow-hai appears to be forty-five or fifty years of age, and has a very pleasant face, with a high but retreating forehead, of which he is somewhat vain. In speaking of Kamaiyakan, he remarked that he had a big head and thought much, adding, as he touched his own, "like myself." He remained with us during our stay, and afterwards accompanied the party as far as Pisquouse. In talk with him, the same information was communicated in substance as that given to Kamaiyakan. This band trades much more with the Sound than Kamaiyakan's, and is therefore better acquainted with the trails; the one which proved on examination the best, leading directly up the river from our camp. After the usual custom of seeking wives in adjoining tribes, they are much intermingled with the Snoqualmoo on the western side of the Cascades, as well as the Pisquouse to the northward. The latter, in fact, speak indifferently the Yakama and their own languages. We found the people here much better dressed than those below. The young men and women affected more of their native costume than the old. Ow-hai's two sons—both tall, handsome men—had their blankets and dress profusely ornamented; and the wife of one of them, a very pretty woman, wore a dress stiff with bead-work and porcupine quills. Ow-hai himself, on the other hand, appeared in a full American suit, and touched his hat by way of salutation, a compliment which he clearly expected to be noticed and returned.

He, like Kamaiyakan, has adopted some of the forms of Catholicism, and professes to pray habitually, but there seemed to be a shadow of hypocrisy in his devotion. He is, however, a man of very

considerable understanding and policy, and inclined to profit by the example of the whites. On striking the Columbia, after passing the mountains between the Yakama country and the Pisquouse, Ow-hai pointed out to the party one of the lions of the country, in the shape of two columns of sandstone standing together, but apart from the bluff, which was of similar material. These, he told us, were "Ahn-Cotti;" or, in the language of the fairy tales, "once upon a time," two women, of the race of "Elip Tilicum," who lived here and were very bad, being in the habit of killing those who passed by. The Indians begged the Great Spirit to destroy them; and he, granting their prayer, sent an enormous bird which picked out their brains, and then turned them into stone; in proof of which the narrator pointed out a hole in the top of one of the columns, from which a boulder had fallen, as the aperture broken by the bird in extracting his meal. A short distance beyond he turned a little off the trail to point out to them another curiosity. It was a perpendicular rock, on the face of which were carved sundry figures, most of them intended for men. They were slightly sunk into the sandstone, and colored, some black, others red, and traces of paint remained more or less distinctly on all of them. These, also, according to their report, were the work of an ancient race; but, from the soft nature of the rock, and the freshness of some of the paint, they were probably not of extreme antiquity. Nothing could, in this connexion, be ascertained from the Indians, whether they had any traditions of their own emigration from another country.

THE PISQUOUSE.

The country of the Pisquouse lies immediately north of that of the Yakamas, and Captain McClellan entered it next upon his route. Under this appellation are here included the Indians on the Columbia, between the Priests' and Ross's rapids, on the Pisquouse or Win-atsh-a-pam river, the En-te-at-keon, Che-laun lake, and the Mit-haw or Barrier river. The name of Pisquouse, however, properly refers to a single locality on the river, known to the Yakamas as Win-atsh-a-pam. The Pisquouse themselves, as has before been remarked, are so much intermarried with the Yakamas that they have almost lost their nationality. These bands were formerly all united under one principal chief, Stal-koo-sum, who is said to have been a man of great note among them. He was killed a few years since in a fight with the Blackfeet, since which there has been no head of the tribe. Stal-koo-sum's son, Quil-tan-ee-nok, or Louis, was an aspirant for his father's throne, and came over to Ketetas to recommend himself to Captain McClellan's patronage, under the tuition of Ow-hai, who seemed to be interested in his promotion. It was considered desirable to unite the scattered fragments of the empire under one head, if possible, and he was therefore engaged as a guide, the better to ascertain his character. It should be remarked that, though the chiefdom of the petty bands or villages seems to be hereditary, it does not always follow that one who has placed himself at the head of a tribe or confederacy transmits his power. Quil-tan-ee-nok had used great efforts to succeed in this

object of his ambition, having gone to the Sound, and even to the Willamette valley, to procure a paper from some agent recognising his rights, on the strength of which he might silence all cavillers. In this he had been hitherto unsuccessful, and he was doomed to further disappointment. On reaching the mouth of the Pisquouse, Capt. McClellan informed the Indians that it would be well for them to choose, in concert with their neighbors, a head chief who could represent them all, and who might talk for them with the chief of the whites; that, if they would agree among themselves upon a proper person, the Governor would give them a great writing signifying his consent. In the mean time some presents were distributed, that to Quil-tan-ee-nok being the largest, that he might have honor among his own people at least. When the election came off, however, he was beaten, and by a candidate whose name had never previously been mentioned. At this place, Captain McClellan's party were offered the entertainment of a horse race, and on promising a yard of red cloth as the prize of victory, a general enthusiasm seized upon the whole tribe. Horses were sought in every direction that would stand a chance of winning, and in a short time a dozen of the best came up to the starting-point. A goal was fixed on the plain at some distance, which they were to turn round and return; and, at a signal from the chief, they stripped—not the horses, but the riders doffing their blankets and other inconvenient articles, and appearing in costume of primitive simplicity. One rider wore a pair of moccasins, and another sported a shirt, while with a third a streak or two of red paint, judiciously dispersed, gave every requisite distinction. There was some very pretty running, and still better jockeying; but as the distance was unmeasured, and nobody took note of the time, no official report can be given. The winner, who rode a handsome gray gelding, carried off a prize that a few years before was worth as much as his horse.

The Okin-a-kanes comprise the bands lying on the river of that name, as far north as the foot of the great lake. They are six in number, viz: the Te-kunr-a-tum, at the mouth; Kone-konep, on the creek of that name; Kluck-hait-kwee, at the falls; Kin-a-kanes, near the forks; and Mil-a-ket-kun, on the west fork. With them may be also classed the N'pockle or Sans Puelles, on the Columbia river, though these are also claimed by the Spokanes. The two bands on the forks are more nearly connected with the Schwo-gel-pi than with the ones first named. The country of the Pisquouse and Okin-a-kanes may be described together and briefly. It is mountainous and sterile; the valleys narrow, and affording here and there spots susceptible of cultivation. For grazing it is as little adapted, and there is, in its whole extent, nothing to tempt encroachment upon its miserable owners.

During Captain McClellan's examination of the Methow river, six of the bands, belonging in part to each tribe, agreed upon Ke-kete-tum-nouse, or Pierre, an Indian from Kla-hum, the site of Astor's old fort, at the mouth of the Okin-a-kane, as their chief.

The occasion furnished an opportunity of making an actual count, which, for these six bands, gave a total of 274. The remainder would, according to his observations, raise the number of Indians south of the 49th degree, and between the Columbia and the Cascade mountains,

to 550, a larger one than was expected. As the small-pox was at its height, however, this is doubtless much diminished. During the whole route, he found the disease prevailing to a fearful extent.

Several villages had been nearly cut off, and he saw at some places the dead left unburied on the surface of the ground. These tribes have no cattle, and but comparatively few horses. They told him that formerly they had many, but that the company had purchased them for food, and they complained bitterly that the shirts and other articles given them in exchange were worn out, and nothing was left them but their new religion. At Fort Okinakane, Captain McClellan observed a mode of disposing of the dead differing from any noticed before. They were wrapped in their blankets, or other clothing, and bound upright to the trunk of a tree, at a sufficient distance from the ground to preserve them from wild animals. Notwithstanding the climate, none of these Indians have a better shelter than is furnished by their mats. They raise some potatoes, but their main resource is salmon. These, at the time of his visit, actually filled the streams. In the Okinakane, in particular, there were myriads, of a small species, which had assumed a uniform red color. They were depositing their spawn, and were in a condition eatable only by Indians, who were busily engaged in drying them. On leaving Fort Okinakane, the new chief accompanied the party to Fort Colville in the capacity of guide, assisted by two of his subjects, and the cavalcade was enlarged at the lake by the chief of the Saht-lil-kum, a religious personage, who sported the title of King George, and persecuted them nightly with family worship. They parted from the whole with the loss of much tobacco and few regrets. Fort Colville is the principal ground of the Schwo-yel-pi or Kettle Falls tribe, one of the largest of the Selish.

According to information received from Father Joset, of the Jesuit mission, they number from five to six hundred. At the time of their visit the greater part had gone to the buffalo hunt. They do not obtain many furs, the greater part of those taken at this post coming from the upper Columbia. The fishery at the Kettle Falls is one of the most important on the river, and the arrangements of the Indians in the shape of drying-scaffolds and store-houses are on a corresponding scale. They take the fish by suspending immense baskets upon poles beneath the traps, into which the salmon spring. We saw here for the first time the canoe used upon the upper waters of the Columbia. It is of birch bark, and of a form peculiar to these rivers, being larger on the bottom than on top. A canoe of thirty feet in length on the floor is open only about twenty-four feet, and gathered to a point about three feet long at each end. They are stretched on a light frame of split twigs, and are at once fast and buoyant.

The mission is situated on a high bluff above the falls, and consists of a small house for the priests and a chapel. Around these are a number of huts and storehouses belonging to the Indians, the latter raised from the ground on posts. Fathers Louis and Joset, of the order of Jesuits, are stationed here. Their visit admitted of but little opportunity of gathering further information concerning the Indians than what has already been published. The few who were

present were assembled by myself, and I addressed them. They have no head chief of note, and there were present on the occasion only Klé-káh-ka-hi, the chief at the falls, Kwilt-kwilt-louis, a sub-chief, and Eli-mihl-ka, the son of a former chief at this place. The last was highly spoken of by Mr. M'Donald, but did not seem to be in equal favor at the mission. They learned that but few of the original Schwo-yel-pi stock remained. They had gradually become extinct, and their places were filled by people from the adjoining bands. The small-pox had as yet made no great inroads on this band; its general course seemingly having been up the eastern side of the Columbia. One case had, however, occurred at the time of their arrival.

INDIAN TRIBES WEST OF THE CASCADES.

On the Columbia river, and at Shoalwater bay, are a few remnants of the once numerous Chinooks. Of these there were, properly speaking, two nations—the Upper and Lower Chinooks; the former extending from the Dalles nearly to the Cowlitz river; the latter from thence to the ocean. As these are better known from previous accounts than any others on the Pacific, it is unnecessary to dwell at length upon them. Besides the small party at the Cascades, already referred to, there are, of the upper nation, but five bands, living at different points on the Washington side of the river, and one at the mouth of Dog river, in Oregon. They number but about two hundred.

Of the Lower Chinooks there are six or seven settlements, most ot which consist of single families. The one on Chinook track is the largest, and amounts to 66. Almost all these are, however, intermingled with the Chihales. One of their grounds, also, is upon the south side of the Columbia, opposite the mouth of the Cowlitz, and therefore in Oregon. The total number of this tribe is reduced to about one hundred and twenty. There are four persons who claim to be chiefs: Ske-ma-que, up at Wah-kià-kum; To-tili-cum, at Woody island; E-la-wah, at Chinook; and Toke, at Shoalwater bay. As this last named locality has only recently been much known, a rather more particular notice of it is not out of place. It was really the principal seat of the Chinooks proper, who resorted to the Columbia mostly for their salmon, while they dug their clams and procured their winter supplies on the bay. It formed, in fact, a perfect Indian paradise in its adaptation to canoe travel, and the abundance of scale and shell-fish which it furnished. The southern half of the bay belonged to them; the country on the Willapah river to the tribe of that name; and the upper end to the Chihalis. Trails now partially obliterated and overgrown, connect it with the Cowlitz, the Chihalis, and different points on the Columbia, with the people of which the inhabitants kept up a trade in dried fish and clams, purchasing, in return, kamas, wappatoo, and other foreign commodities. At present but few Indians remain here, the small-pox having nearly finished its work during the past year. In the winter and spring it spread with great virulence along the coast as far north as Cape Flattery. Some lodges upon the southern peninsula of Shoalwater bay

were left without a survivor, and the dead were found by the whites lying wrapped in their blankets as if asleep. Quite extensive cemeteries are scattered along the bay, the canoes in which the bodies of former generations were deposited having outlasted the race itself.

The Willopahs, or, as called by Captain Wilkes, Qual-i-ó-quas, may be considered as extinct, a few women only remaining, and these intermarried with the Chinooks and Chihalis.

Part of the Chihalis Indians still frequent the bay for fish, clams, and oysters, and, with the Chinooks living there, are employed by the whites in taking the latter for market. They bring their canoes along the coast; if the water be smooth, paddling outside the breakers; if rough, trailing them with great dexterity between the surf and the beach. They have some horses, and this beach is a favorite race-ground. The number of the tribe on Gray's harbor, and that part of the river from the Satsop down, is supposed to be one hundred and fifty. No settlements have been made on Gray's harbor, and only three claims taken up, but it is impossible to foresee at what moment population may thrust itself into any district, and another season may find this occupied throughout.

There are said to be several other bands inhabiting the northern branches of the Chihalis, the Whishkah, Wynoochee, &c., between whom and the whites there has been no intercourse whatever, and who have never been included in any estimate. For the present purpose they may, with sufficient probability, be reckoned at three hundred. The Indians of the Upper Chihalis will be considered in connexion with the Cowlitz.

Following up the coast there is another tribe upon the Kwinaith river, which runs into the Pacific some twenty-five miles above the Chihalis, its headwaters interlocking with the streams running into Hood's canal, and the inlets of Puget's sound. Little is known of them except that they speak a different language from the last. Still further north, and between the Kwinaith and the Makans or Cape Flattery Indians, are other tribes, whose names are still unknown, but who, by the vague rumors of those upon the sound, are both numerous and warlike. All these have been lately visited by the small-pox, with its customary desolating effects.

The Cowlitz likewise, a once numerous and powerful tribe, are now insignificant and fast disappearing. The few bands remaining are intermingled with those of the Upper Chihalis. According to the best estimates obtained, the two united are not over one hundred and sixty-five in number, and are scattered in seven parties between the mouth of the Cowlitz and the Satsop.

The Tai-tin-a-pam, a band of Klikatats already mentioned, living near the head of the Cowlitz, are probably about seventy-five in number; they are called by their eastern brethren wild or wood Indians.

Until very lately they have not ventured into the settlements, and have even avoided all intercourse with their own race. The river Indians attach to them all kinds of superstitious ideas, including that of stealing and eating children, and of travelling unseen.

Upon the estimates above stated the whole number of all Indians south of Puget's sound, and between the Cascades and the coast, would

amount to about eight hundred and fifty, in place of three thousand, the estimate of Captain Wilkes in 1841, a diminution of —— per cent. per annum.

In regard to all these tribes, scattered, as most of them are, in small bands at considerable distances apart, it seems hardly worth while to make arrangements, looking forward to permanence, or involving great expense. The case of the Chinooks and Cowlitz Indians in particular, seems desperate. They are all intemperate, and can get liquor when they choose. They are, besides, diseased beyond remedy, syphilis being, with them, hereditary as well as acquired.

The speedy extinction of the race seems rather to be hoped for than regretted, and they look forward to it themselves with a sort of indifference. The duty of the government, however, is not affected by their vices, for these they owe, in a great measure, to our own citizens. If it can do nothing else, it can at least aid in supporting them while they survive. They live almost altogether among the whites, or in their immediate neighborhood, taking and selling salmon, or doing occasional work, and for the rest letting out their women as prostitutes. No essential advantage would, it is feared, be obtained by removing them to any one location, for they would not long remain away from the old haunts, and probably the assignment of a few acres of ground for their villages and cemeteries, and the right of fishing at customary points, would effect all that could be done. Still, if they should manifest such a wish, the experiment might be tried of settling each tribe in one village at some place not yet occupied, and constituting it a reserve. This, except during the salmon season, might remove them somewhat further from temptation.

The tribes that inhabit the region bordering on Puget's sound and the Straits of Fuca, alone remain; and in speaking of them it will be most convenient to commence with the straits, and following up Hood's canal to the inlets at the head of the sound, thence return northward, by the eastern shore and the islands, to the boundary line of the British provinces.

The Makahs or Classetts inhabit the coast in the neighborhood of Cape Flattery, their country extending but a short distance up the straits, where it adjoins that of the Clallams. Their language is said to extend down the coast about half way to Gray's harbor. This tribe, which has been the most formidable to navigators of any in the American territories on the Pacific, numbered, it is believed, until very recently, five hundred and fifty. During the last year the small-pox found its way to their region, and, it is reported, reduced them to one hundred and fifty, their famous chief, Flattery Jack, being among the number who died. The Makahs resemble the northwestern Indians far more than their neighbors. They venture well out to sea in their canoes, and even attack and kill the whale, using for this, harpoons pointed with shell, and attached by a sinew-line to seal-skin floats. It is said that the year previous to the sickness they took 30,000 gallons of oil. This was purchased chiefly by vessels. They also take a number of the sea-otter, the skins of which are sold at Victoria, and raise a good many potatoes.

Among their articles of manufacture are blankets and capes made

of the inner bark of the cedar and edged with fur. Their houses are of considerable size, often fifty to a hundred feet in length, and strongly built. They sometimes place their dead in trees; at others, bury them. Their marriages are said to have some peculiar ceremonies, such as going through the performance of taking the whale, manning a canoe, and throwing the harpoon into the bride's house. The superior courage of the Makahs, as well as their treachery, will make them more difficult of management than most other tribes of this region. No whites are at present settled in their country; but as the occupation of the territory progresses, some pretty stringent measures will be probably required respecting them.

Next to the Makahs are the Clallams, or, as they call themselves, S'Klallam, the most formidable tribe now remaining. Their country stretches along the whole southern shore of the straits to between Port Discovery and Port Townsend; besides which, they have occupied the latter place properly belonging to the Chim-a-kum. They have eight villages, viz: commencing nearest the Makahs, Oke-ho, or Ocho, which is a sort of Alsatia or neutral ground for the runaways of both tribes; Pishtot, or Clallam bay; Elkwah, at the mouth of the river of that name; Tse-whit-zen, or False Dungeness; Yinnis, or Dungeness; Fort Queen, Squinbay, or Washington harbor; Squa-quehl, Port Discovery, and Kahtai; Port Townsend. Their numbers have been variously estimated, and, as usual, exaggerated; some persons rating them as high as fifteen hundred fighting men. An actual count of the three last, which were supposed to contain half the population, was made by their chiefs in January, and comprehending all who belonged to them, whether present or not, gave a population of only three hundred and seventy-five, all told. The total number will not probably exceed much eight hundred. That they have been more numerous is unquestionable, and one of the chiefs informed me that they once had one hundred and forty canoes, of eighteen to the larger, and fourteen to the smaller size; which, supposing the number of each kind to be equal, gives a total of two thousand two hundred and forty men.

One cause of the over-estimate so frequently made of Indians is their habit of moving about, gathering in bodies—one day at one place, and in another at the next—thus leaving the impression of great numbers in each. Many of the Clallams of Van Couver's island, too, visit the American side of the straits, and swell the apparent population. The total of all the tribes in this part of the Territory has, however, been placed rather under than over the mark, for many of them live altogether off the sound, and have not come in contact with the whites. The head chief of all the Clallams was Lack-ka-nam, or Lord Nelson, who is still living, but has abdicated in favor of his son S'Ilaiak, or King George, a very different person, by the way, from the chief of the same name east of the mountains. Most of the principal men of the tribe have received names either from the English or the "Bostons," and the genealogical tree of the royal family presents as miscellaneous an assemblage of characters as a masked ball in Carnival. Thus two of King George's brothers are the Duke of York and General Gaines. His cousin is Tom Benton, and his sons by Queen Victoria are General Jackson and Thomas Jefferson. The

Queen is daughter to the Duke of Clarence, and sister to Generals Scott and Taylor, as also to Mary Ella Coffin, the wife of John C. Calhoun. The Duke of York's wife is Jenny Lind, a brother of the Duke of Clarence is John Adams, and Calhoun's sons are James K. Polk, General Lane, and Patrick Henry. King George's sister is the dowager of the late Flattery Jack. All of them have papers certifying to these and various other items of information, which they exhibit with great satisfaction. They make shocking work, however, in the pronunciation of their names, the *r*'s and *f*'s being shibboleths which they cannot utter.

It is a melancholy fact that the Clallam representatives of these distinguished personages are generally as drunken and worthless a set of rascals as could be collected. The Clallam tribe has always had a bad character, which their intercourse with shipping, and the introduction of whiskey, has by no means improved.

The houses of the chiefs at Port Townsend, where they frequently gather, are of the better class, quite spacious, and tolerably clean. Two or three are not less than thirty feet long by sixteen or eighteen wide, built of heavy planks, supported on large posts and cross-beams, and lined with mats. The planks forming the roof run the whole length of the building, being guttered to carry off the water, and sloping slightly at one end. Low platforms are carried round the interior, on which are laid mats, serving for beds or seats. Piles ot very neatly made baskets are stored away in corners, containing their provisions. There are from two to four fires in each house belonging to the head of the family, and such of his sons as live with him. They have abundance of salmon, shell-fish, and potatoes, and seem to be very well off. In fact, any of the tribes living on the sound must be worthless indeed not to find food in the inexhaustible supplies of fish, clams, and water-fowl, of which they have one or the other at all times.

They have a good deal of money among them, arising from the sale of potatoes and fish, letting out their women, and jobbing for the whites.

The Clallams, and in fact all the other Sound Indians, flatten their heads. Their canoes are of different models, the common ones being that known as the Chinook canoe, the most graceful of all, some of which are of large size and great beauty. They have, besides, one called the Queen Charlotte's Island canoe, which in a heavy sea is preferable to the first, as less liable to be boarded astern. The canoe used for duck-shooting is very pretty, and exceedingly well adapted to the purpose. It sits low on the water, and an Indian seated in it, and gliding noiselessly along beneath the shadows of the trees, or lying beside some projecting log, would need sharp eyes to detect him. Another and very large canoe of ruder shape and workmanship, being wide and shovel-nosed, is in use among all these tribes for the transportation of their property and baggage. Among their characteristic manufactures are blankets or robes made of dog's hair. They have a kind of cur with soft and long white hair, which they shear and mix with a little wool or the ravellings of old blankets. This is twisted by rolling on the knees into a cord or coarse yarn, and is then

woven on a frame. They use the down of water-fowl in the sam way, mixing it with hair and forming a very thick and warm fabric.

The Clallams as well as the Makahs, and some other tribes, carry on a considerable trade with Van Couver's island, selling their skins, oil, &c., and bringing blankets in return. At present it is hardly worth while to check this traffic, even if it were possible; but when the white population increases it may become necessary as a revenue measure. In any treaties made with them it should enter as a stipulation that they should confine their trade to the American side. A part of the Clallams are permanently located on that island, and it is believed that their language is an extensive one. The Lummi, on the northern shore of Bellingham bay, are a branch of the same nation.

This tribe have, within the last year, been guilty of the murder of three Americans, as well as of several robberies: for the first, that of a man named Pettingill. One of the two perpetrators was secured by arresting the chief, and has been in custody some months at Steilacoom waiting his trial. The other case was the murder of Captain Jewell, master of the barque John Adams, and of his cook, and was unknown until recently, as it was supposed that Jewell had absconded. In both cases the parties had considerable sums in their possession, which fell into the hands of the Indians. On learning of the last affair, a requisition was made by me upon the officer commanding the military post at Steilacoom, and a party promptly despatched there to support the special agent in securing the criminals. Some severe lesson is required to reduce them to order, as their natural insolence has been increased by the weakness of the settlements near them, and by the facility with which they can procure liquor. The establishment of a military post at some point on the straits would be very desirable for the purpose of overawing them and their neighbors.

Above the Clallams are the Chin-a-kum, formerly one of the most powerful tribes of the sound; but which, a few years since, is said to have been nearly destroyed, at a blow, by an attack of the Snow-qual-moos. Their numbers had probably been much diminished by the wars in which they were constantly engaged. They now occupy some fifteen small lodges on Port Townsend bay, and number perhaps seventy in all. Lately the Clallams have taken possession of their country, and they are in a measure subject to them. Their language differs materially from either that of the Clallams or the Nisqually, and is not understood by any of their neighbors. In fact, they seem to have maintained it a State secret. To what family it will ultimately be referred cannot now be decided. Their territory seems to have embraced the shore from Port Townsend to Port Ludlow.

Still above the Chin-a-kum are the To-an-kooch, occupying the western shore of Hood's canal. They are a branch of the Nisqually nation; but their dialect differs greatly from those on the eastern side of the Sound. They amount to about two hundred and sixty-five. With them may be classed the Sko-ko-mish, upon the head of the canal, who probably number two hundred. Neither of them have had as much intercourse with the whites as most of the Sound tribes.

Upon Puget's sound, and the inlets communicating with it, are several small bands, the remnants of once larger tribes, formerly all,

it is believed, under one head chief. Of these the Squally-ah-mish, or Nisqually, is the most numerous, and deserves particular mention as having given its name to the general language. Their respective numbers will be given in the general statement.

To the north of this group another may be found of those inhabiting the shores of Admiralty inlet, from Pu-gal-lup river to Su-qua-mish Head, including Vashon's and Bainbridge's islands, Port Orccard, Elliott bay, and Dwamish river and Port Madison. Most of them are nominally under a chief named Se-at-tle, belonging to the Lu-qua-mish tribe, but residing principally with another, the Dwa-mish. This last is the one called on the charts of Puget's sound the No-wa-mish; and it should be mentioned that a very considerable difference exists in the spelling of almost all the names, arising from the fact that several letters of their alphabet are convertible, as D and N, B and M, Q and G. For instance, the band are indifferently termed N'wa-mish and Dwa-mish; another clan of the same tribe, Sa-ma-mish, are also called Sa-ba-bish; and the name Suqua-mish is frequently changed into Lugua-mish. The Dwa-mish are the best known of this connexion from their neighborhood to the rising town named after their chief, Se-at-tle; and the whole generally bear this name, though they are by no means the most numerous. Their proper seat is the outlet of a large lake emptying into the Dwamish river, and not on the main branch. At that place they and some others have small patches of potato ground, amounting altogether to perhaps thirty acres, where it is stated they raised, during the last year, about three thousand bushels, or an average of one hundred bushels to the acre. Of these they sold a part, reserving the rest for their own consumption. Each head of a family plants his own; the quantity being regulated by the number of his women. Their potatoes are very fine, though they have used the same seed on the same ground for a succession of years.

The jealousies existing among all these petty bands, and their fear of one another, is everywhere noticeable in their establishing themselves near the whites. Wherever a settler's house is erected a nest of Indian rookeries is pretty sure to follow, if permitted; and, in case of temporary absence, they always beg storage for their valuables. The compliment is seldom returned, though it is often considered advantageous to have them in the neighborhood as spies on others. Some amusing traits of character occasionally develop themselves among the Indians, of which an instance happened with these. A saw-mill was erected during the last autumn upon the outlet of the lake, at a place where they are in the habit of taking salmon. The fishery was much improved by the dam; but what afforded the greatest satisfaction to them was its situation upon their property, and the superior importance thereby derived to themselves. They soon began to understand the machinery, and took every visiter through the building to explain its working, and boast of it as if it had been their own construction.

The southern end of Whitby's island and the country on and near the mouth of the Sin-a-ho-mish river belong to the Sin-a-ho-mish tribe. These number, including the bands connected with them, a

little over three hundred. Their chief is S'Hoot-soot, an old man who resides chiefly at Skagitshead. Above them, and upon the main branch of the river, is another band, not under the same rule, the Sno-qual-moos, amounting to about two hundred souls. Their chief, Pat-ka-nam, has rather an evil celebrity among the whites, and two of his brothers have been hung for their misdeeds. This band are especially connected with the Yakamas, or, as they are called on the sound, Klikatats.

It requires notice in this place that, besides the tribes or bands inhabiting the shores and the lowest part of the rivers, there are on the headwaters of the latter, along the whole course of the Cascade mountains, another range of tribes generally independent of the former, who rarely descend from their recesses, but are intermediate in their habits between the coast and mountain tribes. Except the Taitina-pam, however, they all belong to the general family upon whose borders they all live. Those in the neighborhood of the passes own a few horses, which subsist in the small prairies skirting the base of the mountains.

The tribes living upon the eastern shore possess also territory upon the islands, and their usual custom is to resort to them at the end of the salmon season; that is, about the middle of November. It is there that they find the greatest supply of shell-fish, which form a large part of their winter stock, and which they dry both for their own use and for sale to those of the interior. The summer and fall they spend on the main, where they get fish and put in their potatoes.

Below the Sin-a-ho-mish come the Sto-luck-qua-mish, (River People,) or, as their name is usually corrupted, Steila-qua-mish, whose country is on a stream bearing their name; and still north of them the Kik-i-al-lis. No opportunity has afforded itself for accurate inquiry into the numbers of either. The first are said by some to amount to two hundred, while the latter may perhaps be set down at seventy-five. The next tribe proceeding northward are the Skagits, who live on the main around the mouth of Skagit river, and own the central parts of Whitby's island, their principal ground being the neighborhood of Penn's Cove. They have lately diminished in numbers, and lost much of their influence since the death, a year or two since, of their chief, S'Neat-lum, or, as he was commonly called, Sna-ke-lum. The tribe has been long at enmity with the Clallams, who have attempted to encroach upon their lands. The Skagits raise a considerable quantity of potatoes, and have, besides, a natural resource in their kamas, which grows abundantly on the prairies of Whitby's island. Both of these are now being greatly injured by the cattle and hogs of the settlers. The kamas, it is worth mentioning, improves very much by cultivation, and it is said to attain the size of a hen's egg on land that has been ploughed. Some are exceedingly fond of it. The Skagits are about three hundred all told, and there are other bands upon the headwaters of their river, amounting probably to as many more.

Below, the Skagits again occupying land on the main, upon the northern end of Whitby's island, Perry's island, and the canoe passage, are three more tribes—the Squi-na-mish, Swo-da-mish, and

Sin-a-ah-mish—probably 250 or 300 altogether; and, lastly, the Samish, on the small river of that name, and the southern part of Bellingham bay, estimated at one hundred and fifty. With these, according to the best information procurable during a rapid journey of inspection, the Nisqually nation terminates the next tribe to the north speaking a dialect of the Clallam. It is probable that that of the Samish is a hybrid between the two.

The Lummi, living on a river emptying into the northern part of Bellingham bay and on the peninsula, are variously estimated at from four to five hundred. Their chief is Sah-hop-kan. In general habits they resemble the Clallams.

Above the Lummi, on the main fork of the river, which is said to rise in and carry off the water from Mt. Baker, is still another considerable tribe called the Nook-sâhk; they seem to be allied with the Lummi and the Skagit, and, according to Indian account, speak a mixed language. They are supposed to be about equal in number to the Lummi.

The Shim-i-ah-moo inhabit the coast towards Frazer's river. Nothing seems to be known of them whatever. They are probably the most northern tribe on the American side of the line, the Kow-ait-chen lying principally, if not altogether, in British territory.

Concerning the tribes north of the Sina-ho-mish nothing but estimates, founded on the opinions of the two settlers in that district, could be gathered, the opportunity afforded by a hasty voyage through the sound being of course very limited. Steps have been taken to correct them. The general result, it is believed, will warrant the estimates furnished.

INDIAN POLICY.

Although my attention has been earnestly directed to the measures which should be adopted for ameliorating the condition of the Indians in Washington Territory, I do not propose here to enlarge upon this subject. As the duty will devolve upon myself to negotiate treaties with the Indians of the Territory, and in conjunction with another commissioner with the tribes of the Blackfoot nation, it would be obviously improper to commit myself to views which might need modification when deliberate consultations shall take place with the Indians in council. The great end to be looked to is the gradual civilization of the Indians, and their ultimate incorporation with the people of the Territory. The success of the missions among the Pend d'Oreille and Cour d'Alene Indians, and the high civilization, not to say refinement, of the Blackfeet women, who have been married to whites, shows how much may be hoped for.

It is obviously necessary that a few reservations of good lands should be set apart as permanent abodes for the tribes. These reservations should be large enough to give to each Indian a homestead, and land sufficient to pasture their animals, of which land they should have the exclusive occupation. The location and extent of these reservations should be adapted to the peculiar wants and habits of the different tribes. Farms should be attached to each reservation, under

the charge of a farmer competent fully to instruct the Indians in agriculture, and the use of tools. Such reservations are especially required in consequence of the operation of the donation act, in which, contrary to usage and natural right, the United States assumed to grant, absolutely, the lands of the Indians without previous purchase from them. It has followed that, as settlers poured in, the Indians have been thrust from their homes without any provision for their support.

In making the reservations it seems desirable to adopt the policy of uniting small bands under a single head. The Indians are never so disposed to mischief as when scattered, and therefore beyond control. When they are collected in large bands it is always in the power of the government to secure the influence of the chiefs, and through them to manage the people. Those who at present bear the name have not sufficient authority, and no proper opportunity should be lost in encouraging them in its extension.

The subject of the right of fisheries is one upon which legislation is demanded. It never could have been the intention of Congress that the Indians should be excluded from their ancient fisheries; but, as no condition to this effect was inserted in the donation act, the question has been raised whether persons taking claims, including such fisheries, do not possess the right of monopolizing them. It is therefore desirable that this question should be set at rest by law.

Another measure has been recommended which, under proper regulations, it is believed, would prove of essential benefit to the Indians, and of great convenience to the citizens. This is the establishment of a system of apprenticeship. Neither the Indians of the coast nor of the interior have any objection to service. Large numbers of Spokanes, Yakamas, &c., come down in the winter to Vancouver, Portland, and other towns, to seek employment, and their number is yearly increasing. They are, however, inconstant in their labor. If a measure could be adopted which would give permanency to the relation of master and servant, and at the same time protect the rights of the latter, the value of Indian labor would be greatly raised. The employment of Indians as farm-servants would be especially useful to them, as at the expiration of their term of service they would carry back with them a sufficient knowledge of agriculture to improve their condition at home.

I have thus briefly alluded to only a few of the questions which have occurred to me. I shall hereafter present at length to the department the views of Indian policy which may be suggested by consultations at the approaching councils, and by a more intimate knowledge of the tribes of the Territory. In conclusion, I would express the hope that the administration of Indian affairs in this new and interesting field may illustrate, not so much the power as the beneficence and paternal care of the government.

I submit, in connexion with this report, a map showing the territories of the several Indian tribes from the mouth of the Yellowstone to the Pacific, which as regards the several tribes of the Blackfeet nation, and those of the Territory of Washington, may be relied upon as a pretty close approximation.

In appendices A and B will be found a census of the Indian tribes in the Territory of Washington, west and east of the Cascades, respectively. This census includes the Nez Perces, Cayuses, Walla-Walla, and Dalles Indians, whose domain is both in Washington and Oregon, the majority of the Nez Perces being in Washington, and of the remaining tribes in Oregon.

In connexion with this census a view is given of previous censuses, for purposes of comparison. Of tribes west of the Cascades the censuses of Captain Wilkes and W. F. Tolmie are given; of those east of the Cascades, the censuses of Lewis and Clarke, Captain Wilkes, Lieutenants Warre and Vavasour, and Dr. Dart.

I estimate the whole number of Indians in Washington Territory as follows:

East of the Cascades.. 6,500
West of the Cascades.. 7,559

I am, sir, very respectfully, your most obedient servant,

ISAAC I. STEVENS,
Governor and Superintendent Indian Affairs.

Hon. George W. Manypenny,
Commissioner of Indian Affairs, Washington, D. C.

A.

Estimate of Indian tribes in Washington Territory, west of the Cascade mountains, by Gov. I. I. Stevens, January, 1854.

Names of tribes and bands.	Where located.	Men.	Women.	Total bands.	Total tribes.	Remarks.
Upper Chinooks, five bands, not including Cascade band.	Columbia river, above the Cowlitz.	......	......	......	200	Estimate. The upper of these bands are mixed with the Klikatats; the lower with the Cowlitz.
Lower Chinooks—						
Chinook band........	Columbia river, below the Cowlitz.	32	34	66	......	One of these is intermarried with the Cowlitz; the rest with Chihalis.
Four others (estimate)	Shoalwater bay............	......	......	50		
					116	
Chihalis................	Gray's harbor, and Lower Chihalis river.	......	......	100	......	Estimate.
Do................	Northern Forks, Chihalis river.	......	......	200	......	Do.
					300	
Cowlitz and Upper Chihalis.	On Cowlitz river, and the Chihalis, above the Satsop.	......	.....	......	165	The two have become altogether intermarried.
Tai-tin-a pam...........	Base of mountains on Cowlitz, &c.	......	......	......	75	Estimate.
Quin-aitle, &c..........	Coast from Gray's harbor, northward.	......	......	......	500	Do.
Makáhs................	Cape Flattery and vicinity...	......	......	......	150	Do.
S'Klallams...............	Straits of Fuca..............	......	......	......	.....	
Kahtai...............	Port Townsend.............	67	88	155		
Ka-quaith...........	Port Discovery.............	24	26	50		
Stehl-lum...........	New Dungeness............	79	91	170		
All others............	False Dungeness, &c., westward.	......	......	475	......	Estimated.
					850	

A—Continued.

Names of tribes and bands.	Where located.	Men.	Women.	Total bands.	Total tribes.	Remarks.
Chima-kum	Port Townsend	......	......	......	70	
To-án-hooch	Hood's canal	123	109	265	......	Some of the women omitted in the count; but estimated.
Sho-ko-mish	Hood's canal, upper end	......	......	200	......	Sko-ko-mish estimated.
					465	
Quák-s'n-a-mish	Case's inlet, &c	19	21	40		
S'Hotle-ma-mish	Carr's inlet, &c	14	13	27		
Sa-héh-wa-mish	Hammersly's inlet, &c	11	12	23		
Sa-wá-mish	Totten's inlet, &c	2	1	3		
Squai-aitl	Eld's inlet, &c	22	23	45		
Stéh-cha-sá-mish	Budd's inlet, &c	......	......	20	......	Estimate.
Noo-seh-chatl	South bay	......	......	12	......	Do.
					170	
Squalli-ah-mish, 6 bands	Nisqually river and vicinity	84	100	184		
Steila-coom-a-mish	Steilacoom creek and vicinity.	......	......	25		
					209	
Puyallup-a-mish	Mouth of Puyallup river, &c.	......	......	50	......	Estimate.
T'qua-qua-mish	Heads of ditto	......	......	50	......	Do.
					100	
Su-qua-mish	Peninsula between Hood's canal and Admiralty inlet.	215	270	485		
S'Ho-má-mish	Vashon's island	16	15	33		
					518	
Dwa-mish	Lake Fork, Dwamish river	89	73	162		
Sa-ma-mish, S'ke-téhl-mish	Dwamish lake, &c	71	30	101		
Smel-ká-mish	Head of White river	......	......	8		
Skope-áh-mish	Head of Green river	......	......	50		
St-ká-mish	Main White river	......	......	30		
					351	
Sin-a-ho-mish	South end of Whitby's island, Sinahomish river.	161	138	350	......	Part of the women omitted; but included in the total.
N'quutl-ma-mish, Sky-wha-mish, Sk-tah-le-jum	Upper branches, north side, Sinahomish river.	......	......	300	......	Estimate.
Sno-qual-mook	South fork, Sinahomish river	......	......	195		
					845	
Sto-luch-wá-mish	Sto-luch-wá-mish river, &c.	......	......	200		
Kikiallis	Kik-i-allis river, and Whitby's island.	......	......	75		
					275	
Skagit	Skagit river, and Penn's cove	......	......	300	......	Estimate.
N'qua-cha-mish, Sma-léh-hu, Mis-kai-whu, Sa-ku-mé-hu	Branches of Skagit river	......	......	300	......	Do.
					600	
Squi-ná-mish, Swo-dá-mish, Sin-a-ah-mish	North end Whitby's island, canoe passage, and Sinamish river.	......	......	......	300	Estimate.
Samish	Samish river, and Bellingham bay.	......	......	......	150	Do.
Nook-sáak	South fork, Lummi river	......	......	......	450	Do.
Lummi	Lummi river, and peninsula	......	......	......	450	Do.
Shim-i-ah-moo	Between Lummi Point and Frazer's river.	......	......	......	250	Do.
					7,559	

Census of various Indian tribes living on or near Puget's sound, N. W. America, taken by W. F. Tolmie in the autumn of 1844.

Names of tribes.	Men.	Women.	Boys.	Girls.	Slaves.	Total population.	Horses.	Canoes.	Guns.	Remarks.
Stak-ta-mish	62	62	39	21	23	207	89	27	13	Between Olympia and Na-wau-kum river.
Squak-s'na-mish	33	44	28	26	4	135	5	17	7	
Se-heh-wa-mish	29	23	7	30	3	92	....	14	7	
Squalli-a-mish	138	162	75	66	30	471	190	92	48	
Pu-yal-lup-a-mish	69	81	37	33	7	207				
S'ho-ma-mish	34	22	34	28	7	118	....	34	14	
Su-qua-mish	158	102	113	97	64	525	5	160	93	
Sin-a-ho-mish	102	100	61	59	....	322	....	61	28	
Sno-qual-mook	122	153	65	25	8	373	....	36	27	
Sina-ah-mish	78	37	47	22	11	195	....	36	8	
Nook-lum-mi	65	57	52	47	23	244	....	60	15	
						2,689				

Captain Wilkes's estimate, 1841.

Tribes and localities.	Population.
Chinooks	209
Pillar Rock, Oak Point, and Columbia river	300
Cowlitz	350
Chihalis and Puget's Sound	700
Nisqually	200
Port Orchard	150
Penn's Cove, Whitby's island, including the main land, (Scatchat tribe)	650
Birch bay	300
Clallams, at Port Discovery, New Dungeness, &c	350
Port Townsend	70
Hood's Canal, (Suquamish and Toanda tribe)	500
Total	3,779

B.—*Enumeration of the Indian tribes in Washington Territory east of the Cascades.*

ESTIMATE OF 1853, BY GOV. I. I. STEVENS.

Names of tribes, &c.	Lodges.	Population.
Flatheads	60	350
Cootenays and Flatbows	....	400
Pend d'Oreilles of Upper Lake	40	280
Pend d'Oreilles of Lower Lake	60	420
Cœur d'Alenes	70	500
Spokanes	....	600
Nez Perces	....	1,700
Pelouses	100	500
Cayuses	....	120
Walla-wallas	....	300
Dalles Bands	....	200
Cascades	....	36
Klikatats	....	300
Yakamas	....	600
Pisquouse and Okinakanes	....	550
Schwo-Yelpi, or Colville	....	500
		7,356

Undoubtedly a large majority of the Nez Perces are in Washington Territory; but the major part of the Cayuses, Walla-Wallas, and the Dalles Indians, are in Oregon.

LEWIS AND CLARKE'S ESTIMATE, 1806-'7.

Names of tribes.	Corresponding names.	Population.
Wollah-wollah	Walla-walla	2,600
Wah-how-pum	John Day's river	1,000
E-ne-shur	Des Chutes river	1,200
Se-wat-palla	Pelouse	3,000
So-kulk	Priests' Rapids	3,000
Chan-wap-pan	Lower Yakama	400
Shal-lat-tos	do	200
Squam-a-cross	do	240
Skad-dals	do	400
Chim-nah-pan	Upper Yakama	2,000
Sha-la-la	Cascades; Upper Chinooks	1,000
E-che-loot	do	1,000
Chilluk-kit-e-quaw	Dalles	2,400
Smak-shop	do	200
Cut-sa-nim	Okin-a-kanes	2,400
He-high-e-nim-mo	Sans Puelles	1,500
Whe-el-po	Schwo-yel-pi	3,500
Lar-lie-lo	Spokanes	900
Sket-so-mish	Skit-mish	2,600
Mick-suck-seal-tom	Pend d'Oreilles	300
Ho-pil-po	Flatheads	600
Tush-epah	Kootamies	800
Chopemnish	Nez Perces	8,000
Wille-wah	Grande Ronde	1,000
Willet-pos	Wait-lat-pu	....
	Total	42,200

CAPTAIN WILKES'S ESTIMATE, 1841.

Names of tribes.	Population.
Cascades	150
Dalles	250
Yakama	100
Okonegan	300
Colville and Spokane	450
Des Chutes, &c	300
Walla-walla	1,100
Total population	2,650

The above furnishes a very incorrect statement even of the tribes that are given, and some of the most important are omitted altogether. No conclusion can be drawn from it whatever. A more general one is contained in Captain Wilkes's pamphlet on Western America, as follows:

Kitunaha	400
Flatheads	3,000
Nez Perces	2,000
Walla-Wallas	2,200
Total	7,600

Which is also much less than the actual number at that time. Yet more incorrect is the estimate of Lieutenants Warre and Vavasour, R. N., published in Martin's "Hudson's Bay Territories, &c.," in 1849, though as regards this part of the Territory it is not so bad as the rest.

ESTIMATE OF LIEUTS. WARRE AND VAVASOUR.

Walla-wallas, Nez Perces, Snakes, &c	3,000
Colville and Spokane	450
Okonagan, several tribes	300
Kullas Palus, (Kah-lis-pelm,) several tribes	300
Kootoonais, several tribes	450
	4,500

DR. DART'S ESTIMATE, 1851.

Names of tribes.	Men.	Women.	Children.	Total.
Walla-walla	52	40	38	130
Des Chutes	95	115	90	300
Dalles	129	206	147	482
Pelouse	60	62	59	181
Klikatat	297	195	....	492
Yakama, (estimate)	....	....	....	1,000
Rock Island	....	....	....	300
Okonagan	....	....	....	250
Colville	....	....	....	320
Sin-hu-ma-nish, (Spokane)	....	....	....	232
Cœur d'Alene	....	....	....	200
Lower Pend d'Oreilles	....	....	....	520
Upper Pend d'Oreilles	....	....	....	480
Mission	....	....	....	210
Nez Perces	698	1,182	....	1,880
Cayuse	38	48	40	126
* Total population	....	....	....	7,103

* The Pisquouse and Koutaines are omitted, and the band of Upper Chinooks at the Dalles included with the Walla-wallas.

No. 87.

SUPERINTENDENCY OF INDIAN AFFAIRS, OREGON TERRITORY,
Dayton, September 11, 1854.

SIR: I respectfully submit the following report of affairs during the past year, in this superintendency.

With a few exceptions, the Indians remain in a condition differing little from that exhibited in my last report.

Much excitement has existed at various times among the settlers and miners in the southern and southwestern districts, of which former communications to some extent advised you. Outrages, in which whites and Indians, in turn, were the aggressors, have occurred, resulting in the death of a few of our citizens and many of the natives. These occurrences, especially the massacre of the Indians at Coquille and Chetco, caused serious apprehension of a general outbreak of hostilities in the Port Orford district. Frequent acts of violence during the winter, the sufferings of the Indians on the reserve from disease and want, the refusal of Tipsey and his band to come upon the reserve, and other causes, produced a state of affairs equally threatening in the Rogue River country.

I determined at the close of the rainy season to visit the scene of these disturbances; and also, if the condition of affairs permitted, carry into effect my plans of exploration, which I have heretofore announced. Accordingly, about the first of April I set out with a small party, and a few pack-animals, carrying, besides the necessary equipage of the expedition, some farming utensils, and supplies for

the tribes treated with in September, and a few presents for other Indians. I had, before leaving home, purchased and shipped to Port Orford a considerable quantity of Indian goods to await my arrival at that point.

On my route I visited several bands of the Umpquas. I found many of them wretched, sickly, and almost starving. Their habits being exceedingly improvident, and the winter unusually severe, they had been kept from perishing by the limited assistance afforded by a few humane settlers.

Through the operation of the law lately enacted, prohibiting the sale of fire-arms and ammunition to Indians, they can no longer procure game, rendered scarce and timid by the presence of the white man; and the cultivation of the soil, together with the grazing of large herds of domestic animals, has greatly diminished the subsistence derived from native roots and seeds.

They said, truly, that they were once numerous and powerful, but now few and weak; that they had always been friendly to the whites, and desired them to occupy their lands; that they wanted but a small spot on which they might live in quiet. Many of their number they said had been killed by the whites, in retaliation for wrongs committed by Indians of other tribes, but that they had never offered violence in return. That they should receive the means of subsistence for the few years they will exist, they claim to be but just, in return for lands once yielding them abundant supplies. A few presents were made them, and sub-agent Martin instructed (A) to secure them small tracts of land, on which I learn they are now cultivating potatoes, corn, peas, and other vegetables, giving promise that under the wise and fostering care of government they may become a domestic and agricultural people. The country of the Umpquas is bounded east by the Cascade mountains, west by the Umpqua mountains and the ocean, north by the Calipooia mountains, and south by Grave Creek and Rogue River mountains—an area of not less than 3,600 square miles, much of which is already settled by the whites. Of this tract, the Indian title is extinguished to 800 square miles by the treaty with the Cow Creek band.

Near the Grave Creek hills resides the feeble remnant of several bands, once numerous and warlike. Their constant aggressions and treacherous conduct has brought upon them the heavy hand of vengeance, both of the whites and Indians. They speak the Umpqua language, and, though so different in character, may be regarded as belonging to that tribe. I declined making them any presents, and told them to expect nothing until they should merit it by their *good conduct*.

I found the Indians of the Rogue River Valley excited and unsettled. The hostilities of last summer had prevented the storing of the usual quantities of food; the occupation of their best root-grounds by the whites greatly abridged that resource; their scanty supplies and the unusual severity of the winter had induced disease, and death had swept away nearly one-fifth of those residing on the reserve. Consternation and dismay prevailed; many had fled, and others were preparing to fly to the mountains for security.

Tipsey, the chief of the party visited by General Lane at the close of the war, who, with the consent of the Rogue Rivers, had agreed to remove with his band to the reserve, and had accordingly received a part of the goods distributed in pursuance of the treaty, now refused peremptorily to come in, and his people showed their hostility and malignant temper by the murder of an inoffensive settler, taking his arms and ammunition, and laying his body with that of his dog at his own door. The principal actor in this tragedy was Tipsey's son, who boasted of the deed to other Indians, and declared his determination to continue his atrocities, having already, with his party, stolen a number of horses, destroyed cattle, and robbed houses.

An ingenious plan was laid to combine the Indians in a hostile movement. This was to secretly kill Jim, a Rogue River chief, who had been very active in discovering and arresting Indians committing depredations on the whites, and controlled much the largest band in the tribe, and to fix the suspicion of his death on the whites, which would entirely destroy the confidence of the Indians in our professions, and unite them in seeking revenge. The plan was carried out so far as the murder of the chief. He was shot from a house in Jacksonville, occupied by whites, who were then from home. The perpetrator, a young Indian, instantly fled, but fortunately was seen leaving the house by the friends of the chief. Thus the perfidious scheme was frustrated. Such have been the efforts on the part of the unfriendly Indians to break the late treaty and plunge us back into war; and it is feared that white persons have not been wanting who, from revengeful or mercenary motives, have attempted to effect the same object.

Prior to my arrival, agent Culver, accompanied by Captain Smith and a command of thirty soldiers, had scoured the country occupied by the bands of Limpey, John, Elijah, and Tipsey, and succeeded in inducing Elijah's band to start for the reserve; but near Jacksonville they nearly all dispersed and fled to the mountains. A few families remaining with the chief, encamped among the miners. On arriving at the fort, I proceeded with Mr. Culver to Elijah's camp, and after a talk, messengers were despatched to collect the fugitives, and the families present put on their march to the reserve, where a few days afterwards the chief was joined by his entire band.

Lieutenant Bradford, with forty dragoons, was sent in pursuit of Tipsey, to bring him and his murderous band, if possible, to justice. I accompanied the command for five days without success, when, called by other duties, I returned to Fort Lane, leaving the detachment still in pursuit. I may here say that Tipsey, after repeated acts of robbery, and the murder of a white man on the Siskiou mountain, was, it is said, slain, together with his son, by the Chasta Indians, and his bands dispersed, some of whom are probably yet prowling among the mountains.

I next visited the Etch-kah-taw-wah, or Applegate Creek, and the Haw-quo-e-hov-took, or Illinois Creek bands, usually called the Chasta band of Rogue Rivers.

At the time of my arrival, great consternation prevailed from intelligence that the miners from Althause and Sailor Diggings were about

to come down and *wipe them out.* The bloody attack upon them last winter, in which seven squaws and two children were killed, and several men and children wounded, gave them but too much cause to be alarmed by this report. They consequently fled from their camps to the mountains. Some boys of this band, residing with a gentleman named Moony, on Deer creek, were with him despatched to the Indians with a request to meet us in council. On the second day after, I had the satisfaction of seeing them generally come in, and arrangements were made for their immediate removal to the reserve, the consent of the Rogue Rivers being previously obtained. The details of a treaty were left for subsequent action. The same day, under the escort of Mr. Moony, they were on their way to the reserve.

A portion of the country claimed by the Applegate band was included in the treaty of purchase in September last, at Table Rock, but a considerable tract lay west of the country ceded, and John, the Patriarch of this band, who came in after the signing of the treaty and received a portion of the goods, had returned to this branch of his family.

For reasons set forth in agent Culver's report, these Indians have since been permitted to return to their old homes, where they still remain. With the exception of a few lodges near the mouth of Illinois creek, and Lympy's and George's bands near the mouth of Applegate creek, these bands have a controlling influence over all the Indians between Rogue river on the north, the territorial boundary on the south, the coast mountains west, and Applegate creek east.

I continued my route up Illinois creek to its head; across the divide to Smith's river, till within ten or twelve miles of Crescent City; thence southwest to the coast; thence on the coast to our southern boundary, re-crossing Smith's river fifteen miles north of Crescent City.

On Illinois creek and its tributaries there is considerable good farming lands, and a few claims are already taken.

From this creek to Smith's river, the country is mountainous and barren, with a growth of scrubby pine and spruce, and a variety of underbrush, and is wholly unsuited to agriculture. But the entire country from Jacksonville to the coast is a mining region, sown with gold, and as such is now extensively occupied. On the trail, being the great thoroughfare from Jacksonville to Crescent City, there are houses at convenient distances for the accommodation of travellers. Near the coast and along Smith's river are tracts of excellent land, much of it covered with a dense forest of redwood; many trees are over twenty feet in diameter. There are a few fertile prairies, abounding in various kinds of luxuriant grass.

About three miles north of our boundary line a stream empties into the ocean, designated on the map of the coast survey as Illinois river; the Indian name, Chetco. Here are many indications of having once resided a numerous people. In the fall of 1853, one Miller and several associates located land claims in this vicinity. They first built their houses about a quarter of a mile from the mouth of the river, to which the Indians made no objections. Subsequently, knowing that the newly discovered mines would attract a large population, they

projected a town speculation, formed an association, and selected a site at the mouth of Chetco river. The face of the country is such that the crossing must be at the mouth of the river by a ferry; here were two Indian villages on the opposite banks of the river, of twenty lodges each. This ferry was of no small importance. The new town site included one of the Indian villages, and when preparations were made to erect a house within its limits, the Indians strongly protested; but at last acquiescing, the cabin was built and occupied by Miller. Hitherto the Indians had enjoyed the benefits of the ferry; but now, Miller informed them that they must no longer ferry white people. They, however, sometimes did so, and were threatened with the destruction of their lodges if they did not desist.

In February last, the misunderstanding grew to such a pitch, that several of the men who had been engaged in fighting Indians on Smith's river, were called in by Miller and quartered in his house for nearly two weeks. Becoming unwilling to tarry longer, they were about to return to their homes; Miller objected to their leaving him till they had accomplished something for his relief, as on their departure he would be subjected to the same annoyance as before. Accordingly, the next morning at daylight the party, consisting of eight or nine well-armed men, attacked the village, and as the Indians came from their lodges twelve of them were shot dead by these monsters. The women and children were permitted to escape. Three men remained in the lodges, and returned the fire with bows and arrows. Being unable to get a sight of these Indians, they ordered two squaws, pets in the family of Miller, to set fire to the lodges. Two were consumed in the conflagration; the third, while raising his head through the flames and smoke for breath, was shot dead. What adds to the atrocity of the deed is, that shortly before the massacre, the Indians were induced to sell the whites their guns, under the pretext that friendly relations were firmly established. The Indians kept up a random fire from the opposite village during the day, but without effect, and at night fled to the mountains. The next day all the lodges on the north bank were burned; and the day following, those on the southern, two only excepted, belonging to the friends of an Indian who acted with Miller and his party. This horrid tragedy was enacted about the 15th of February, and on my arrival, on the 8th of May, the place was in the peaceable possession of Miller.

Seeing a few Indians on an island in the river, I took a boat and proceeded to that point, with a view of holding a talk. All, except an old woman and a small boy, fled on my approach. With these we could only converse by signs. I gave them some presents, and sent the boy to persuade the Indians to return. Another boy alone accompanied him back. I gave each a shirt, and sent them again, but no others could be induced to approach us. I left with a settler, who could converse with them, a few shirts, with some tobacco for the chiefs, and directed him to tell them that I would soon send an agent to see them. After the massacre, the Indians several times approached the settlement, robbed houses, and once attacked three men, but succeeded in killing none. Twenty-three Indians and several squaws were killed prior to my arrival.

Miller was subsequently arrested and placed in the custody of the military at Port Orford; but on his examination before a justice of the peace, was set at large on the ground of justification, and want of sufficient evidence to commit.

The details of a similar occurrence at Coquille have been laid before you in a copy of the report of special agent Smith, of the circumstantial truthfulness of which I am fully satisfied.

These narratives will give you some idea of the state of affairs in the mining districts on this coast. Arrests are evidently useless, as no act of a white man against an Indian, however atrocious, can be followed by a conviction.

A detailed statement of Indian affairs in the Port Orford district will be found in the accompanying report of agent Parrish. He enumerates twelve distinct bands, with an aggregate population of 1,311 souls, and includes them all in the Too-too-ton tribe. These bands, however, speak at least four distinct languages, and but few in each band can converse with those of another. Those grouped as one band often reside in several villages. These bands are scattered over a great extent of country—along the coast and on the streams from the California line to twenty miles north of the Coquille, and from the ocean to the summit of the coast range of mountains. I visited several bands in person, and directed Mr. Taylor to accompany and assist the agent in ascertaining the numbers of the remainder. Excepting the Chetcas and Coquilles, I found these Indians at peace with the whites and among themselves. They are willing the whites should occupy their lands, provided they are permitted to retain their fisheries, from which they mainly derive their subsistence. The chiefs wish their people to be taught agriculture, and a few have this season planted patches of potatoes. Tobacco has long been cultivated by the bands on Rogue river. It is well tended, grows luxuriantly, and is of a fine quality. These Indians are an athletic and robust race. The women perform much of the manual labor. Since the coming of the whites many of the men have entered their employ, and prove faithful and industrious. Chastity was formerly a marked trait of this tribe, and its violation on the part of the female was punished by cutting off the ears, putting out the eyes, and sometimes death. Sad changes, however, have taken place in this regard, and many serious difficulties have had their origin in the licentiousness of the miners.

The country along the coast from Umpqua river to the Ne-a-ches-na, a distance of one hundred and twenty miles, is occupied by five bands of the Tillamook tribe. They reside on the principal streams, and all speak the same language, and are peaceable, healthy, and well clad, assimilating to the whites in dress, obtained in their occasional visits to the settlements. White men seldom visit this part of the coast.

The Siuslaw band, instructed by a Frenchman residing among them, have commenced the cultivation of the soil, and have several well-tended patches of potatoes. Polygamy is common among them—one chief having eight, another six wives. Their wives are usually purchased from other bands, and often reside in distant villages

These bands, with proper care, would soon become industrious and happy communities.

The Yaquonah is the only stream that appears accessible from the ocean, and this only under the most favorable conditions of wind and tide. All the streams spread out near their mouth into considerable bays. Small steamers might ascend the Yaquonah and Siuslaw twenty-five or thirty miles, the Alcea eighteen or twenty miles, to the head of tide. The Siuslaw rises in a spur of the Cascade range connected with the Calipooia mountains, and breaking through the coast range, reaches the ocean. The source of the Yaquonah is near Mary's Peak, and I think affords the best communication between the southern portion of the Willamette valley and the coast. On the headwaters of the Alcea and Seletse are several small fertile prairies, embosomed in the mountains, where a few white settlers have already erected their cabins.

I have heretofore spoken of a part of the region occupied by these bands as well suited for the colonization of the Indians found west of the Cascade range, including the Umpquas, but since my visit I am less favorably impressed. Excepting a few narrow margins on the coast, bays, and streams, and some small islands, the entire country is a dense forest. Within a few years much of the timber has been destroyed by fire, and an almost impenetrable underbrush has arisen in its stead. The valleys are narrow, and hemmed in by precipitous spurs of the coast range, rendering communication between them exceedingly difficult. Much of the upland is sufficiently even to admit of cultivation, and has a fertile soil; but the skill, enterprise, and wealth of advanced civilization alone could develop its resources.

To a sparse, roaming, savage population, no portion of Oregon yields a greater abundance and variety of spontaneous products for their subsistence. Muscles deeply encase the rocks rising from the ocean near the coast; several species of clams abound on the beach, and crabs in the bays; while salmon, herrings, sardines, and other fish, in perpetual succession, visit the streams. The mountains yield a profusion of berries, and the low-lands, in the proper season, swarm with wild fowl.

Between the Siuslaw and Neachesna is a country large enough to settle all the Indians in the Willamette and Umpqua valleys and on the coast; but they would be required to live in small detached communities, in scarcely accessible valleys, and a great number of farmers, mechanics, teachers, and agents would be required for their proper instruction and control.

The transfer of Mr. Parrish to the Port Orford district leaves the Willamette valley without an agent, and the care of the district has fallen directly on this office. My explorations in other parts prevented my visiting all the bands within its limits; but their condition has changed but little since my last report.

A treaty of purchase, negotiated with the Tualatin band of Calipooias on the 25th of March last, has been transmitted, accompanied by a letter explaining the causes which led to such action.

Aided by the articles supplied in pursuance of this treaty, this band put in crops which compared favorably with those of their white

neighbors; but, unfortunately, owing to insufficient fencing, during their absence gathering berries, the hogs broke in and destroyed a large part. Among other resulting benefits, I might mention that the Indians have ceased, in a great measure, their rambling over the country; bickerings between them and the whites seldom occur, and amicable relations generally exist. The liberal provisions of this treaty have contributed much to incline the other tribes of this valley to enter into similar negotiations, and little difficulty will attend treaties of purchase whenever authorized.

For the condition of the Indians in the sub-agency of Astoria, you are referred to the two accompanying reports of sub-agent Raymond.

The desire of the few Indians on Clatsop Plains to remove further south, and the fact that the great body of the Indians under his care reside on Nehalim river and about Tillamook bay, have led me to permit the sub-agent's removal to the latter point, and to extend his district further down the coast.

The report of agent R. R. Thompson, enclosing that of the Catholic mission at the Dalles of the Columbia, is so minute and full as scarcely to render additional remark necessary. A map prepared by Major Hallar, United States army, shows the location and extent of country occupied by the various tribes of this district. I fully concur in the suggestions of Mr. Thompson in regard to the importance of increasing the present military force in middle Oregon by a body of dragoons, so stationed as to move with celerity upon any point threatened with hostilities. To this end, I would respectfully recommend that a military post be established as far east as Boise river. The security it would afford travellers passing through that region; its proximity to the numerous bands inhabiting the country along Lewis's fork, or Snake river and its tributaries; its being near the forks of the road diverging into northern and middle Oregon; and the probability of a third road on the north side of Snake river, passing through the valley of Salmon river into the Nez Perces country and Washington Territory—render this, in a military point of view, an important position. Extensive meadows on Boise river would afford abundant supplies of grass and hay for whatever amount of stock might be brought into requisition, and it is believed that the soil, besides producing the usual varieties of cereal grains, is well adapted to the growth of vegetables usual in the northern States. Cavalry alone can be efficiently used in the required service. The expense of this class of troops, at so remote a point, will be large; but this will not certainly be regarded as a serious obstacle, when it affords the only means of securing the lives and property of our citizens from the violence and cupidity of the ruthless savage.

So long as these Indians remain occupants of that district unrestrained by the military arm, we may expect robbery and bloodshed as they increase yearly in skill and boldness, and are more abundantly supplied with arms and ammunition by imprudent emigrants and reckless traders.

Should it nevertheless be considered unadvisable to establish a permanent post so far inland, it would appear absolutely necessary to detail a company of mounted men each year to scour the country

tween Grande Ronde and Fort Hall during the transit of the emigration.

Official information has been received that an emigrant train has been cut off this season by these savages; eight men have been murdered, and four women and a number of children taken captive, to endure sufferings and linger out an existence more terrible than death. Of this party a lad, wounded and left for dead by the Indians, alone survives. Other trains may meet a similar fate, and none left to tell the tale.

East of the Cascade mountains, and south of the 44th parallel, is a country not attached particularly to any agency. That portion at the eastern base of this range, extending twenty-five or thirty miles east, and south to the California line, is the country of the Klamath Indians. East of this tribe, along our southern boundary, and extending some distance into California, is a tribe known as the Mo-docks. They speak the same language as the Klamaths. East of these again, but extending further south, are the Mo-e-twas. These two last-named tribes have always evinced a deadly hostility to the whites, and have probably committed more outrages than any other interior tribe. The Mo-docks boast, the Klamaths told me, of having within the last four years murdered thirty-six whites.

East of these tribes, and extending to our eastern limits, are the Sho-sho-nes, Snakes, or Diggers. Little is known of their numbers or history. They are cowardly, but often attack weaker parties, and never fail to avail themselves of a favorable opportunity for plunder. Their country is a desert, with an occasional spot of verdure on the margins of lakes or in deep ravines or chasms.

Dry sandy plains of artemisia, lofty, rugged, barren mountains, and chasms of fearful depth, threaded by rivers, are the prominent features of this region. Though uninviting and unsuited for the abode of man or animal, the romance and novelty may allure some western adventurer to fix his domicil in these wastes, and afford shelter and protection to the weary wayfarer to these western shores.

On a recent visit to Klamath lake I assembled a considerable portion of the Klamaths, and entered into a conventional agreement or treaty of peace, which I believe them inclined to observe. Every manifestation was given by them that such was their desire. Messengers were sent to the Mo-docks, Mo-e-twas, and to the Snakes bordering these tribes, and I confidently believe little trouble will this year be given the emigration in that quarter.

The Klamaths were once numerous, but wars with the surrounding tribes, and conflicts among themselves, have rendered them weak. They now number but four hundred and fifteen souls. Seven villages are around Klamath lake: two on a stream called Pli-ock creek, east of the lake, three on To-qua lake, and one on Co-as-to lake. Their lodges are generally mere temporary structures, scarcely sheltering them from the pelting storm. Some of them have visited the settlements and obtained tents, camp equipage, and clothing. They possess a few horses, and among them I saw four guns, but they had no ammunition. The bow and arrow, knife, and war-club, constitute their

weapons. In one of their lodges I noticed an elk-skin shield, so constructed as to be impervious to the sharpest arrows.

Their principal food is the *kamas root*, and the seed obtained from a plant growing in the marshes of the lake, resembling before hulled a broom-corn seed. This seed is encased in a pod of the shape and size of the bell-pepper; it is gathered in great quantities. Klamath lake or marsh affords no fish; but To-qua lake, and the stream draining Klamath below the falls, fifteen miles distant, abounds in suckers of a fine quality. A few antelope are found in the plains and on the mountains around.

Yellow and sugar pine, with spruce, constitute the principal varieties of timber, the two former sometimes of immense size. On the elevated table-lands skirting the base of the Cascade range, extending south from the Taih more than a hundred miles, the juniper, yielding vast quantities of berries, abounds.

Klamath lake has been represented as the source of Des Chutes or Fall river, and also of a stream flowing south into the Bay of San Francisco. None of the waters flow north. A high timbered plain of more than twenty miles in width, strewed with pumice-stone, extending from the Cascade mountains eastwardly a great distance, intervenes between this lake or marsh and the Des Chutes. The last-named river has its source in the mountains, twenty or thirty miles northwest of Klamath lake. The waters of this lake, from its outlet, have a southerly course for about twenty-five miles, where they expand into To-qua lake, a large sheet of water bordered by beautiful meadows, and having an arm extending some miles to the northwest called Lake Co-as-ta. Leaving To-qua the course of the river is east of south twenty or twenty-five miles, into a lake called by the Indians An-coose. This lake, margined by extensive *tulé* marshes, lies east of the course of the stream known thence as the Klamath river. Its course is first northwesterly, then west through the Chasta country to the ocean. It is thought the 42d parallel of latitude lies between To-qua and An-coose lakes.

The stream on which is the natural bridge, (improperly so called, being a ledge of rock about forty feet in width, vertical in the channel, and forming a ford,) over which the southern Oregon road passes, is called by the Indians Tah-a-licks. It empties into the Mo-doc, or, as called by the whites, *Tulé* lake, which, like many others in this region, has no visible outlet. From the natural bridge the road passes round the southern end of An-coose lake, where it forks; the one road leading northerly across Klamath river, over the mountains, to the settlements near the head of Bear or Stewart's creek, in the Rogue River valley; the other to Y-re-ka, in California.

The country around An-coose and Modoc lakes is claimed and occupied by the Modoc Indians, the Klamaths seldom travelling so far south.

A partial examination of the country around Klamath and Toqua lakes and their tributaries, has impressed me favorably with the region as suited to the colonization of the Indians of the Willamette and Umpqua valleys. The only obstacles to be apprehended are the severity of the winters and the depth of the snows, resulting from its elevation. These may not prove serious. No white man has, I be-

lieve, wintered there; but the frail, open huts in which the natives reside, indicate a favorable climate.

An abundance of nutritious grasses border these lakes and streams, a few specimens of which have been sent to your office. The soil is rich, and appears suited to the growth of the cereals, and the usual productions of the garden. These fertile plats probably embrace an area of one hundred and fifty square miles, being ample to sustain, besides the native bands, the entire Indian population of these two valleys.

Isolated and remote from other tracts adapted to settlement, this region seems peculiarly marked out as the asylum of these remnants of the aborigines.

On the north and east, and on the south, a few fertile spots excepted, lies a vast barren waste. On the west rises a lofty range of mountains, often towering above the line of perpetual snow, only to be traversed in the summer months, and then with great danger and toil. All necessary supplies could, at the proper season, be transported from the Willamette valley over the mountains, by the middle road, to the crossing of the Des Chutes, whence a good wagon road may be easily opened to Klamath lake—distant about forty miles.

The Indians of the two valleys have heretofore generally expressed a decided opposition to removing east of the Cascade mountains; but I am persuaded their consent can now be easily obtained, should such become the policy of the government, and proper guarantees of sustenance and protection be given.

The district recommended is not so remote as to prevent their occasional visits to the settlements; a privation which, having become accustomed to mingle with the whites, they would regard as a great calamity.

In my first annual report I recommended the appointment of three agents and four sub-agents. I am deeply impressed with the importance of at least this number, in order properly to occupy the field of duty. One of the sub-agents should, as heretofore, have charge of the Indians in the Willamette valley and those on the southern bank of the Columbia from the Cascade Falls to Oak Point; the other three should be stationed at eligible points on the coast. Our Pacific border is not less than three hundred and fifty miles in extent. With occasional intervals of not more than twenty miles in a place, the whole is occupied by Indians; the whites are also established at several points along this coast, engaged in mining, commerce, and agriculture, and between them and the natives difficulties often arise requiring the prompt intervention of an agent. The ruggedness of the country and distance to be travelled, render a less number on the coast wholly inadequate to efficient action. Umpqua valley should be reannexed to the agency of Rogue River valley; the country east of the Cascade range erected into two agency districts, divided by the forty-fourth parallel of latitude.

The extent of the country, the hostile character of the Indians, and the fact that three of the principal routes of emigration to our shores traverse almost the entire distance from east to west, render the erection of two agencies in that region of Oregon, in my opinion,

very important. The agent for the southeastern district should at present reside in the vicinity of Klamath lake.

Should the country around Klamath and Toqua lakes be designated as an Indian settlement, the establishment for a few years of an efficient force of mounted men, within a convenient distance to afford security to the agent and other employés, as well as those passing through the country, and to enforce obedience to the laws and regulations of the government, would be indispensable. But should a military post be established on Boise river, as suggested, and an adequate force stationed at Fort Lane, small parties of soldiers traversing the country between these points, diverging to the right and left, during the summer season, would, it is believed, be sufficient to secure safety and order.

Treaties for the purchase of the country of the more numerous and warlike tribes of this Territory, and the removal and concentration of all at suitable and convenient points, where the agents of the government can watch over, instruct, and protect them, and thus convince them of our humane intentions, can alone secure peace while they exist, or elevate them in the social scale above their present savage state.

When thus collected and colonized, Congress should enact a wise and equitable, yet stringent code of laws for their government, at first to be wholly administered by citizens of the United States. But as the Indians should advance in civilization and intelligence, let the administration of the laws pass into their own hands; and so also the other powers of government, until they should at length be vested with power to enact and administer, under the constitution of the United States, all their local and municipal regulations.

Such a code as I have recommended, superseding their chieftain rule, their tribal distinctions, and savage customs, will, I believe, alone be of permanent advantage, and restrain them from petty thefts, plunder and violence, deeds which their minds regard as tending to ennoble rather than degrade.

I have been unable to prepare an entirely accurate enumeration of all the tribes and bands in this superintendency, but the accompanying table is believed to approximate very nearly the actual number of Indians in this Territory. I also transmit a table showing the size and other characteristics of Indians in the Port Orford district, taken by Mr. Oris Taylor; also, a list of many words in the language of the Rogue River tribe.

A map showing the boundaries of the several districts, with the location of the tribes and bands, is in progress of preparation, and will be transmitted at an early day.

The whole amount of receipts for current expenses in this superintendency within the year ending June 30, 1854, is........	$28,230 77
The disbursements from June 30, 1853, to June 30, 1854	34,014 22⅓
Leaving an excess of disbursements over receipts of.....	5,783 45⅓

The amount of liabilities of this superintendency for salaries, purchase of presents, travelling, and incidental expenses, up to the 30th of June last, will exceed eight thousand dollars over and above the claims referred to in a letter from this office, dated July 25, 1854.

The following estimates are submitted for the fiscal year ending June 30, 1856:

Salary of superintendent and three agents	$7,000 00
Salary of four sub-agents and ten interpreters	8,000 00
Clerk-hire; house and office rent, light, and stationery for superintendent; and office rent for agents and sub-agents	4,000 00
Contingent and incidental expenses	4,500 00
Presents and provisions for Indians	3,000 00
Travelling expenses of superintendent, agents, and sub-agents	6,500 00
Payment of annuities to Rogue Rivers and Cow Creeks.	3,050 00
For building two agents' houses and offices; one in Rogue River district, and the other in the proposed southeastern district	3,000 00
Farm-house and out-buildings on Table Rock reserve...	2,000 00
Pay of farmers on Table Rock reserve	1,000 00
For erection of smith-shop; purchase of iron and tools for same, and pay of smith	1,550 00
Total	43,600 00

In reference to the superintendency house at Milwaukie, I would reiterate the language of my letter of May 27, 1853:

"The present building, in construction and style of finish, is fitted only for a private residence, and possesses none of the conveniences suitable for an office. This house is so constructed as to require, in order to furnish it suitably, an outlay of means unwarranted by the limited salary of the superintendent.

"I feel quite confident that a location more central and much more convenient for the superintendent, agents, and Indians who may visit the superintendency, can be made; and that the necessary buildings—dwelling-house, office, warehouse—and other conveniences, can be erected at a less cost than that incurred in the erection of this house alone."

I would therefore recommend the sale of said building, and the lot of four acres of land whereon it is erected, and the application of the proceeds to the erection of suitable buildings for the use of the superintendency, at some point hereafter to be selected.

Respectfully submitted:

JOEL PALMER,
Superintendent.

Hon. Geo. W. Manypenny,
Commissioner of Indian Affairs, Washington, D. C.

No. 88.

OFFICE SUPERINTENDENT INDIAN AFFAIRS,
Dayton, Oregon Territory, March 11, 1854.

SIR: Enclosed herewith is a copy of the report of F. M. Smith, esq., special sub-Indian agent in Port Orford district, with copies of accompanying papers.

From the frequent recurrence of similar atrocities against the Indians in southern and southwestern Oregon, the conviction is forced upon me that a premeditated and combined effort on the part of reckless and evil-disposed whites roaming through that country has been, and continues to be made, to plunge the government into another Indian war, and to carry out their favorite scheme of annihilating those Indians.

These miscreants, regardless of age or sex, assail and slaughter these poor, weak, and defenceless Indians with impunity, as there are no means in the hands of the agents to prevent those outrages, or bring the perpetrators to justice.

There are many well-disposed persons in that district whose sense of justice and humanity revolts at such inhuman scenes; but through fear, or some other cause, they are silent. It is presumed that many unite and take part in those deeds of horror as a means of self-preservation, their fears being wrought upon by reckless and lawless persons lest the appearance of opposition to their conduct might subject them to a doom similar to that which befals the Indian.

In such a country and community the Indian agent is entirely powerless, unless sustained by a military force. I have written to General Hitchcock, urging the importance of increasing the force at Port Orford, which appears to me as the only means by which peace can be maintained. In the event of the tribes being removed from the neighborhood of the mining districts and located on remote tracts, we have no assurance that our stipulations to protect them from the violence of lawless whites or the attacks of other tribes could be carried out. It is therefore of the highest importance that measures be taken, at the earliest possible moment, to station an additional effective military force—say one company at least—at Port Orford, or some point in the vicinity, where those tribes may be located.

My intended trip to that district has been postponed longer than I had anticipated, from the absence of funds to meet the necessary expenses attending the expedition. I hope to set out about the fifteenth instant.

I have the honor to be your obedient servant,

JOEL PALMER,
Superintendent of Indian Affairs, Oregon Territory.

Hon. GEORGE W. MANYPENNY,
Commissioner of Indian Affairs, Washington, D. C.

No. 89.

PORT ORFORD, OREGON TERRITORY,
February 5, 1854.

HON. SIR: I grieve to report to you that a most horrid massacre, or rather an out-and-out barbarous murder, was perpetrated upon a portion of the Na-son tribe, residing at the mouth of the Coquille river, on the morning of the 28th of January last, by a party of forty miners. Before giving you the result of my examination, and my own conclusions, I will give you the reasons which that party assign in justification of their acts.

They avow that for some time past the Indians at the mouth of the Coquille have been insolent; that they have been in the habit of riding the horses of white men without permission; that of late they have committed many thefts, such as stealing paddles and many other articles the property of white men; that one of their number recently discharged his gun at the ferry-house; and that but few days prior to the attack upon the Indians, the chief, on leaving the ferry-house, where he had just been fed, fired his gun at a party of four white men standing near the door of the house. They further state, that on the 27th of January they sent for the chief to come in for a talk; that he not only refused to come in, but sent back word that he would kill white men if they came to his house; that he meant to kill all the white men he could; that he was determined to drive the white men out of his country; that he would kill the men at the ferry and burn their house. This communication with the chief, and his returning answers, was had through my interpreter, Chilliman, who happened to be there at the time on a visit. On the afternoon of the 27th January, immediately after this conversation with the chief, the white men at and near the ferry-house assembled and deliberated upon the necessity of an immediate attack upon the Indians.

The result of their deliberation, with the full proceedings of their meeting, is herein enclosed. (Read document No. 2.) At the conclusion, a courier was despatched to the upper mines for assistance. A party of about twenty responded to the call, and arrived at the ferry-house in the evening preceding the morning of the massacre. On the arrival of this reinforcement, the proceedings of the meeting first held were reconsidered and unanimously approved.

The upper mines, referred to above, are on the sea-beach, about seven miles north of the mouth of the Coquille. There are about 250 men at work there.

At the dawn of day on the morning of the 28th of January, the party at the ferry, joined by about twenty men from the upper mines, organized under command of George H. Abbott, with A. H. Soap as first lieutenant, and W. H. Packwood as second lieutenant, and in three detachments marched upon the Indian ranches and consummated a most inhuman slaughter. A full account of what they falsely term "a fight," you will find in the report which their captain, George H. Abbott, forwarded to me on the day of the massacre. Said report is marked No. 3, and is herein enclosed. The Indians were aroused from sleep to meet their death, with but feeble show of resistance;

they were shot down as they were attempting to escape from their homes; fifteen men and one squaw were killed; two squaws were badly wounded. On the part of the white men, not even the slightest wound was received. The houses of the Indians, with but one exception, were fired and entirely destroyed. Thus was committed a massacre too inhuman to be readily believed. . Now for my examination of this horrid affair.

Receiving information from Mr. Abbott, on the evening of the 28th of January, in letter form, bearing date January 27, that the Indians at the mouth of the Coquille river were disposed to be hostile, and that in consequence thereof the miners were arming, I immediately set about making preparation to start, at an early hour of the following day, for the scene of difficulty.

On the morning of the 29th of January I left Port Orford for the Coquille, accompanied by Lieutenant Kants, commanding Fort Orford. We arrived at the mouth of the Coquille, at the ferry-house, early in the evening of that day. On my arrival, Mr. Abbott handed me despatch No. 4, containing, as you will find, an account of the proceedings at the ferry-house during the day of the 28th January. Early in the morning of the day after my arrival, I sent for the chief, who immediately came in, attended by about thirty of his people. The chief, as well as those of his people present, were so greatly alarmed, and apparently so apprehensive that the white men would kill them, even in my presence, that it was with a good deal of difficulty that I could induce the chief to express his mind freely. He seemed only anxious to stipulate for peace and the future safety of his people, and to procure this he was willing to accept any terms that I might dictate. The chief was evidently afraid to complain of, or in any manner to censure the slaughterers of his tribe, and for some time replied to the charges made against him with a good deal of hesitancy. After repeated assurances of my protection, he finally answered to the point every interrogatory. I asked him if he had, at any time, fired at the men at the ferry-house. *No!* was his prompt reply. At the time he was said to have fired upon the white men, he declared, with great earnestness, that *he shot at a duck in the river*, at a distance of some two hundred yards from the ferry-house, when on his way home, and possibly the ball of his gun might have bounded from the water. My subsequent observation of the course of the river, and the point from which he was said to have fired, convinced me that his statement was entitled to the fullest credit. This statement of the chief is somewhat confirmed by the doubt expressed by one of the party, at whom he was said to have fired.

The white men making this accusation against the chief only heard the whizzing of a bullet. *This* was the *only* evidence adduced in proof of the chief having fired at them. I asked the chief if he, or if, to his knowledge, any of his people, had ever fired at the ferry-house. To this he answered *no*. The chief most emphatically denied sending threatening language to the men at the ferry, but admitted that some of his people had. He also admitted that some of his tribe had stolen from white men, and that they had used their horses without permission. He did not deny that his heart had been bad towards white

men, and that he had hoped they would leave his country; but all graver charges, such as shooting at white people, or at their houses, he stoutly denied. The chief promised to do all I required of him. If I desired, he said he would leave the home of his fathers, and with his people would take to the mountains; but with my permission, and the assurance of my protection, he would prefer remaining in the present home of his people.

Everything I asked or required of him he readily assented to, promising most solemnly to maintain on his part permanent friendly relations with white men. My interview with the tribe occupied about two hours. During the entire council they listened with most profound attention, evidently being determined to fasten on their minds all that fell from my lips. At the conclusion of the council I requested the chief to send for all the guns and pistols in the possession of his men. You will be surprised when I tell you that *all* the *guns* and *pistols* in the hands of the Indians at the ranches at the time of the massacre *amounted to just five pieces*, two of which *were wholly unserviceable;* as to powder and ball, I do not believe they *had even five rounds.* Does this look like being prepared for war? Can any sane man believe that those Indians, numbering not over seventy-five, men, women and children, all told, with but *three serviceable guns*, had concocted a plan to expel from their country some three hundred white men! Such a conclusion is too preposterous to be entertained even for a moment. Sir, there was no necessity for resorting to such extreme measures. I regard the murder of those Indians as one of the most barbarous acts ever perpetrated by civilized men. But what can be done? The leaders of the party cannot be arrested, though justice loudly demands their punishment. Here we have not even a justice of the peace; and as to the *military force* garrisoned at Fort Orford, it consists of but *four* men. If such murderous assaults are to be continued, there will be no end of Indian war in Oregon. The proceedings of the meetings held at the mines above the Coquille I herein enclose. Those meetings were held subsequent to the massacre. The action of the citizens present at these meetings was based upon the statements of those engaged in the affair at the mouth of the Coquille. I was assured by several gentlemen at the upper mines that word was sent up from the ferry-house that Mr. Abbott was acting upon my authority—specially deputed by a full commission from my hands, and that the government interpreter was with him. Upon this and other kindred reports were based the proceedings of their meetings. The very first intimation of there being any difficulty, or any misunderstanding whatever, between the Indians and white men at the mouth of the Coquille, I received by letter from Mr. Abbott on the 28th of January, late in the afternoon of that day. You will find by referring to the letter marked No. 1, that it bears date January 27th. The distance from Port Orford to the Coquille ferry is about twenty-eight miles. I left Port Orford for the scene of difficulty, as before stated, on the morning of the 27th of January, the earliest possible moment after receiving Abbott's communication. Now, why could they not have awaited my arrival? I will tell you why; and it was so urged in the meeting at the ferry-house. They knew if they awaited

the arrival of the Indian agent a treaty would be entered into, and friendly relations with the Indians would be established without the sacrifice of Indian life. In plainer words, and more in accordance with the spirit and acts of these men, if they awaited my arrival they would lose the pleasure and opportunity of settling the alleged difficulty in their own peculiar way. On reading of the proceedings of the meeting at the "upper mines," you will observe that it had been reported there that a large quantity of fire-arms and powder was destroyed in the burning of the Indian ranches. This report, of course, was sent up by the party engaged in the measure. I do not hesitate to pronounce the statement false—false in every particular. *Bold, brave, courageous men!* to attack a friendly and defenceless tribe of Indians; to *burn, roast, and shoot sixteen of their number; and all on suspicion* that they were about to rise and drive from their country *three hundred white men!* In justice to Mr. Abbott, I must add, that he wholly denies having sent word to the upper mines that he was acting upon authority delegated to him by me; on the contrary, he asserts that he openly declared in the meeting at the ferry-house, the night preceding the attack upon the Indian ranches, that he possessed no authority at my hands; that he acted, and should continue to act, upon his own responsibility, and such further authority as should be conferred on him by the people there assembled.

In conclusion, I am happy to inform you that the Indians throughout my district are disposed to live on friendly relations with white men. They evince no desire whatever to be hostile, nor do I believe that they will ever become so unless forced by *savage* white men.

I am, sir, your obedient servant,

F. M. SMITH,
Sub-Indian Agent.

(No. 1.)

COQUILLE FERRY, O. T., *January* 27, 1854.

DEAR SIR: I arrived at this place yesterday at dark, and found difficulties existing between the whites and Indians, and my arrival (with Chilliman) was hailed as very fortunate.

I sent for the chief for the purpose of holding a council, (in your name, of course,) but he refused to come, and said that he was determined to kill as many whites as he could; and if any of us dared to go to the village to talk to him, that it would be the commencement of hostilities, or at least he would consider it as such, and act accordingly. He appears anxious to drive the whites out of his country.

The whites are collecting and arming themselves, and it is hard to guess what will be the issue. The Indians have committed some depredations, such as cutting the rope by which the ferry-boat is fastened, stealing canoe-paddles, shooting at the house, &c. I think the whites are justifiable; in fact, it is necessary, for their own protection, to take a decided step, sufficient at least to frighten them.

Yours, &c.,

G. H. ABBOTT.

(No. 2.)

COQUILLE FERRY-HOUSE, *January* 27, 1854.

At a meeting of miners and citizens assembled at the Coquille ferry-house, for the purpose of investigating Indian difficulties, the following resolutions were adopted:

That a chairman and secretary be appointed.

On motion, A. F. Soap was called to the chair, and Wm. H. Packwood appointed secretary.

Circumstances are as follows:

Statement 1*st.*—John A. Pension stated, that he discovered, on the 23d instant, an Indian riding a horse up and down the beach. I went over to the ranche to see whose horse it was; it proved to be a horse that Mr. Whike rode up from Port Orford. I took the horse from the Indian, and went to the Indian chief; he attempted to take the trappings off the horse; I would not allow him to do so, wanting them as proof of his conduct. I expostulated with them in regard to their conduct; they laughed at me, and ordered me to *clat-a-wa.*

Mr. William Whike being present, corroborates the above statement.

Statement 2*d.*—John A. Pension stated that, on the 24th instant, there were three men on the other side of the river. I went over to them to ferry them across; they complained to me, and asked me the reason why the Indians wanted to drive us back to the mines, and not let us cross the river. An Indian, present at the time, seemed to be in a great passion, using the words *God damn American* very frequently.

Mr. Thomas Lowe corroborates the above statement.

Statement 3*d.*—Mr. Malcom stated that, yesterday evening, the 26th instant, the Indian chief John shot at a crowd of men standing in front of the ferry-house at that time.

Mr. Thomas Lowe and Mr. Whike corroborate the above statement.

Statement 4*th.*—Mr. Whike and Thomas Lowe stated that, early this morning (the 27th) they discovered the rope by which the ferry-boat was tied up to be cut in two, having been done on the night of the 26th instant. The boat would have been lost had it not been buoyed out.

Statement 5*th.*—Mr. George H. Abbott stated: I came here yesterday evening, (the 26th,) and finding difficulties existing between the whites and Indians, and having an interpreter with me, sent for the Indian chief for the purpose of having an explanation; he returned for answer, that he would neither explain nor be friendly with the whites on any terms. I sent back the Indian the second time, insisting on an explanation. He sent back word by some friendly Indians that he would not come nor give any explanation whatever, and that he would kill every white man that attempted to come to him or go to his village; that he intended to kill the white men at the ferry and destroy their houses; that he was going to rid the country of all white men; that it was no use talking to him, and that if they (the whites) would take out his heart and wash it he would still be the same.

Mr. George H. Abbott's interpreter's interpretation of the above statement is corroborated by John Grolonis.

Resolved, That the Indians in this vicinity are in a state of hostility towards the whites, from their own acknowledgment and declarations.

Resolved, That to-morrow morning, (the 28th,) as early as possible, we will move up and attack the Indian villages.

By vote, George H. Abbott is elected captain of this expedition, A. F. Soap first lieutenant, and William H. Packwood second lieutenant.

On motion, this meeting adjourned.

A. F. SOAP, *Chairman.*

WILLIAM H. PACKWOOD, *Secretary.*

(No. 3.)

COQUILLE FERRY, OREGON TERRITORY,
January 28, 1854.

DEAR SIR: At a meeting of the miners and citizens, held at this place yesterday, a copy of the proceedings of which I send enclosed, it was resolved that the threatening attitude of the Indians of this place called for immediate proceedings. A company of forty volunteers was raised, of which I was chosen captain and intrusted with the command of the party—A. F. Soap first lieutenant, and William H. Packwood second lieutenant—for the purpose of chastising the Indians. The Indian village is in three different parts, situated on both sides of the river, about one and a half mile from the mouth. I divided the company into three detachments, and attacked them at all three points simultaneously, this morning at daylight. We were perfectly successful in surprising them (the Indians,) although they have been making preparations for a stand for several days, and appeared to be very confident of their ability to fight the whites. From the accounts, and from my personal observation, fifteen Indians were killed, their houses destroyed, &c. We took all the women and children and old men prisoners, as far as possible.

I have sent out three squaws for the purpose of offering terms of friendship, if they wish it.

The greatest regularity was observed during the whole of the proceedings; the authority of the officers was fully observed, and I can say, to the credit of both officers and men, that they behaved themselves like soldiers, and avoided innocent bloodshed as much as possible.

I think hostilities will be suspended till your arrival, which I hope will be soon. I will detain Chilliman till you come. I had almost forgot to say that our loss was none, in either killed, wounded, or prisoners. The Indians are in sight, hovering around the ashes of their homes.

Yours, &c.,

G. H. ABBOTT,
Captain commanding Coose County Volunteers.

F. M. SMITH,
Sub-agent, Port Orford.

P. S.—3 o'clock. The chief is coming in to council.

(No. 4.)

COQUILLE FERRY, *January* 29, 1854.

DEAR SIR: I am happy to inform you that hostilities are at an end, and friendly relations established, so far as it is in my power to proceed with negotiations. As I informed you in my report yesterday, I sent three of the squaws, that we had taken prisoners, among the Indians, offering terms of friendship if they chose it. The chief sent in word that if we would send the chief of Shix river to him, with assurance that he would not be killed by our people, he would be glad to come in and come to any terms that the whites might offer. I sent the chief accordingly, and after a short delay, the chief John, the principal chief of the tribe here, came in with two of his principal men. The chief was badly wounded in the left arm. His wound was dressed by some of our men, and we held a council.

He stated that fifteen of his people had been found dead, and some wounded. He also stated that few of his people were left, and he was anxious to renew friendly relations on any terms, taking on himself and his people the responsibility, and acknowledging their conduct as the cause of the war. He (the chief) will be glad to meet you and come to some permanent arrangement. We expect you here to-day. All of the prisoners have been released, some of their canoes returned, &c. The Indians appear quite confident of the protection of the whites, and rely upon our word that they will not be interrupted further if they remain peaceable, showing that they have not been unfairly dealt with or deceived.

In haste, yours, &c.,

G. H. ABBOTT,
Captain Coose County Volunteers.

F. M. SMITH,
Sub Indian Agent, Port Orford.

COLVILLE MINES, OREGON TERRITORY,
Randolph City, January 30, 1854.

SIR: We, the undersigned, as members of the committee of a public meeting held here last Saturday and to-day, in accordance with the accompanying resolutions, beg to call your prompt attention to the serious matters under consideration; and we further hope, as you have verbally stated, that you shall consider it your duty to forward this letter and the accompanying report to General Palmer, superintendent of Indian affairs, (reserving for your own use, and in your own office, a copy of the same,) and that you will do so at your earliest convenience.

We have the honor to be, sir, your most obedient, humble servants,

B. J. BELL.
J. E. M'CLURE.
B. J. BURNS.
W. J. BERRY.
J. C. DANFORD.

F. M. SMITH, Esq.,
Indian Agent, Port Orford.

COLVILLE MINES, OREGON TERRITORY,
Randolph City, January 28, 1854.

At a public meeting of the citizens held this day at Randolph City, with the view of taking into consideration and adopting measures relative to the misunderstanding that has recently occurred at Coquille river between the citizens and Indians, X. E. Scott was chosen chairman, and J. B. O'Meally secretary, and subsequently the following resolutions were passed and adopted:

1. *Resolved,* That our strength at this meeting shall be ascertained. (Upon being counted it is found that there are seventy-three men present, fourteen of whom have serviceable rifles and shot-guns, and eleven of whom have pistols, making in all twenty-five men who have fire-arms in their possession.)

2. *Resolved,* That a committee of five gentlemen be appointed to communicate with F. M. Smith, esq., Indian agent, at Port Orford, soliciting that officer to aid and assist the citizens on the Coquille mines, as far as lies in his power, with fire-arms and ammunition to put down and quell the Indians; and at the same time it is considered advisable that the committee report to General Palmer, superintendent of Indian affairs, the present state of affairs in this vicinity.

3. *Resolved,* That the following five gentlemen be appointed to form the committee: Captain B. J. Bell, William T. Berry, B. J. Burns, J. E. M'Clure, and J. Danford.

4. *Resolved,* That when this meeting is adjourned, it shall be only until 9 o'clock this evening, when the meeting will re-assemble at Messrs. Scott and Evans's house, at Randolph City, with the view of ascertaining the feelings of the Indians, and more particularly to learn if the chief at Coquille river feels inclined to comply with the request and wishes of the citizens by conversing with and visiting the citizens. and stating his grievance, if he has any to complain of.

5. *Resolved,* That B. J. Burns be appointed commissary of this meeting to supply and forward rations, &c., to the men engaged in suppressing the Indians.

6. *Resolved,* That a copy of these resolutions be transmitted to the Indian agent at Port Orford, and also to the citizens at Umpqua City, and also published in the Oregon newspapers.

7. *Resolved,* That if any person or persons shall sell, give, barter, or in any manner dispose of any gun, rifle, pistol, carbine, or other fire-arms, or any powder, lead, caps, or other ammunition, to any Indian or Indians, such person or persons so offending shall be deemed guilty of a high misdemeanor, and shall receive for the first offence thirty-nine lashes upon the bare back, and for the second offence shall suffer death.

X. E. SCOTT, *Chairman.*

J. B. O'MEALLY, *Secretary.*

RANDOLPH CITY, (Saturday, 9 o'clock p. m.,)
January 28, 1854.

In pursuance of the preceding resolutions, the meeting re-assembled at nine o'clock p. m., when the following resolution was adopted:

Resolved, That this meeting is hereby adjourned until four o'clock to-morrow evening, in order that there shall be sufficient time to compare the resolutions and proceedings passed and adopted by our fellow-citizens at Coquille river, with the resolutions and proceedings passed and adopted at this meeting to-day, prior to their being transmitted to their respective destinations; and it is further hoped and requested that the meeting to-morrow will be numerously attended, as it is deemed advisable that every citizen that can possibly attend will do so, to give the meeting the benefit of his judgment, experience, and advice.

X. E. SCOTT, *Chairman*.

J. B. O'MEALLY, *Secretary*.

COLVILLE MINES, OREGON TERRITORY,
Randolph City, *January* 30, 1854.

In pursuance of the wishes of the citizens, a public meeting which was to be held yesterday was adjourned until to-day, when the meeting was held at Randolph City, in order to take into consideration and reconsider the resolutions that were passed and adopted here last Saturday, 28th instant, as well as the resolutions and proceedings passed and adopted at a public meeting held at Coquille river, (the seat of war,) which were read at this meeting to-day, and were sanctioned and highly approved, relative to the hostilities evinced by the Indians at Coquille river against the citizens.

Upon the meeting being called to order, X. E. Scott was appointed chairman, and J. B. O'Meally secretary, when the following resolutions were passed and adopted:

1. *Resolved*, Whereas the Indians in this vicinity have been very troublesome for some time past, (*i. e.*, ever since and before the discovery of the mines,) on account of their many thefts, it being unsafe to leave a house alone while the inhabitants were absent at work, they (the Indians) being in the habit of ransacking such houses, taking all the ammunition, provisions, and other articles, such as they could conveniently secrete; and becoming more hostile in their movements every day; and as the threatening attitude of the Indians a few days since at Coquille river called for immediate and decisive action; and as it was then considered necessary, for the lives and property of the citizens, that prompt and energetic measures should be taken—

2. *Resolved*, That we consider the threatening and menacing aspect of the Indians at the Coquille river, on the 27th and 28th instants, amounted to a declaration of war on their part.

3. *Resolved*, That the prompt and timely action of the citizens and miners assembled at the Coquille river on the 27th and 28th instants has struck a decisive blow, which we believe has quelled at the com-

mencement an Indian war which might have lasted for months, causing much bloodshed and expense to the people in general; and we have also ascertained that a large quantity of secreted fire-arms and powder was destroyed in the burning of the Indian villages.

4. *Resolved,* That duplicates of the proceedings of this meeting be drawn up for the purpose of publication, one copy to be sent to the Indian agent at Port Orford, and others to be transmitted to the different newspapers in Oregon and California; and it is further resolved, that a copy of the resolutions passed and adopted at the meeting held last Saturday, 28th instant, at Randolph City, shall also accompany the resolutions passed and adopted here to-day.

5. *Resolved,* That the thanks of this meeting are justly due and hereby given to our fellow-citizens who have behaved so nobly in suppressing, with a small force of volunteers, the Indians on the 27th and 28th instants at Coquille river, who had declared war; and from the most authentic information that we have obtained, after mature investigation, we have every reason to believe that the Indians were on the eve of commencing an outbreak against the whites.

X. E. SCOTT, *Chairman.*

J. B. O'MEALLY, *Secretary.*

No. 90.

OFFICE SUPERINTENDENT INDIAN AFFAIRS,
Dayton, O. T., October 4, 1854.

SIR: The enclosed copies of letters from agent R. R. Thompson, give a fuller and more circumstantial statement of the facts connected with the outrages committed by the Snake Indians than any heretofore received. Other murders it is feared have been committed by them, but these letters contain all the information in regard to their depredations of a reliable character.

It is to be regretted that a larger military force could not have been thrown into that country this fall, but the few troops in the field will, I hope, be sufficient to protect the emigrants yet on the way.

A severe and signal chastisement has now become absolutely necessary, in order to convince these cruel and treacherous savages of our power and determination to avenge the injuries done our citizens, and thus secure the safety of those traversing that country hereafter. Our government cannot fail to be convinced of the importance of prompt measures for the establishment of an efficient military force in that quarter.

Very respectfully, your obedient servant,

JOEL PALMER,
Superintendent.

Hon. GEO. W. MANYPENNY,
Commissioner of Indian Affairs.

No. 91.

GRANDE RONDE, *September* 3, 1854.

SIR: Additional news from Fort Boise confirms our worst fears. The women and children spoken of as captives in the hands of the Indians, have been murdered in the most cruel manner.

The facts as I have been able to gather them are, that on Sunday the 20th August, 1854, about noon, thirty Indians came up to Mr. Ward's train, from Missouri, which consisted of five wagons. One of the Indians took hold of a horse belonging to the company and was in the act of taking him off, but was prevented by one of the whites; the Indian thereupon levelled his gun and cocked it, but before he had time to fire the white man shot him with a revolver. The fight then continued until all the men were killed or wounded.

A short time after the fight a Mr. Yantis and six others, who had returned from an advanced train in search of a cow, came upon the Indians while plundering the wagons and attempted the rescue of the women and children who were then alive, in which attempt a lad by the name of Amens was killed. This young man is said to have fought bravely; he was seventeen years of age, and was from Missouri. Finding the Indians greatly superior in numbers, and but a portion of the company disposed to fight, they were compelled to abandon the captives to their fate. When they returned to the place where the wagons were attacked, they found Newton Ward, a boy 13 or 14 years of age, wounded, and brought him off; he is still alive and expected to recover.

Mr. Yantis despatched a messenger to the trains in advance of him, informing them of the massacre. Messrs. Noble and Hummason, with a promptness and energy deserving of great praise, left their trains, and taking what men they could spare, returned to Fort Boise the same evening, where Mr. Yantis was encamped. Notwithstanding their earnest solicitations, they could not induce the party to proceed till the morning. This was the 22d. Their force was 18 men. On arriving at the place where the attack was made, they found the bodies of Alexander Ward, his son Robert, Samuel Malugin, Charles Adams, Mr. Babcock, and a German, (name unknown;) about a quarter of a mile from this point the bodies of Dr. Adams, a German, and a Canadian Frenchman, names unknown. The latter was a packer, who had come up a short time before the attack. Following the trail about three hundred yards the body of young Amens was found; about one hundred yards further on, the body of Miss Ward (18 years of age) was found, having been shot through the head with a musket-ball; her person was much bruised. She had evidently fought with desperation in resisting the attacks of the savages to accomplish their hellish purpose upon her youthful person. A piece of hot iron had been thrust into her private parts, doubtless while alive. Some distance from here they found the body of Mrs. White, (said to be the wife of Mr. White, who lives in Looking Glass prairie, Umpqua valley.) She was stripped of her clothing, scalped, shot through the head, and the skull beaten in with clubs; her person showed signs of their most brutal violence. A

quarter of a mile further on they discovered where the Indians had been encamped; it consisted of sixteen lodges. Here were found the bodies of Mrs. Ward and her three children, her body stripped of its covering and much cut and scarred; a wound on the face, inflicted by a tomahawk, probably caused her death. The children were found lying on the fire, having been burnt to death, and the mother no doubt compelled to witness the horrid tragedy. What renders this case still more shocking, Mrs. Ward was pregnant and would soon have been confined. Several parts of the limbs were picked up some distance from the fire. There were still a lad and three children missing. The boy has since come into Fort Boise, having been wounded in the side with an arrow; he fled to the bushes and was four days in getting to the fort, during which time he was without food. The arrow passed through the body; the boy in his endeavors to draw it out broke it off at both ends, leaving about four inches in the body, which was extracted at the fort; it is thought he will recover. His name is William Ward. Sixteen bodies were found and buried; three children were not found, but supposed to be killed.

The amount of property taken was five wagons, forty-one head of cattle, five horses, and about $2,000 or $3,000 in money, besides guns, pistols, &c. This occurred on the south side of Boise river, twenty-five miles east of Fort Boise.

Recapitulation of killed, wounded, and missing:

Alexander Ward, wife and seven children, from Lexington, Missouri	9
Mrs. White and child, from Missouri	2
Samuel Malugen, from Missouri	1
Charles Adams and Dr. Adams, from Michigan, brothers	2
Mr. Babcock, lawyer, from Vermont	1
Two Germans, (names unknown,)	2
One Frenchman, (name unknown,)	1
—— Amens, from Missouri	1
Total	19

There is a rumor that three men were killed at a place known as the Kanzas prairie, about seventy miles from Fort Boise, on the new road from Fort Hall, known as Jeffers's road; it is said to have occurred on the 18th of August. It lacks confirmation, yet I fear it is true.

From what I can learn, there is a determination on the part of the Snakes to kill and rob all who may fall into their power. They say that the Americans have been continually telling them that unless they ceased their depredations, an army would come and destroy them; but no such thing has been done, and that the Americans are afraid of them, and say that if we wish to fight them, to come on.

The immigration is supposed to be as far as Boise, except five wagons that were to come on the Jeffers road. Mr. Jeffers and Mr.

McArthur, with a party of packers, were expected to be with them. There are no apprehensions for their safety.

Very respectfully, your obedient servant,

R. R. THOMPSON,
Indian Agent, Middle Oregon.

JOEL PALMER, Esq.,
Superintendent Indian Affairs, Dayton, O. T.

No. 92.

GRANDE RONDE, *September* 6, 1854.

SIR: The murder of the three men referred to in my communication of the 3d instant is fully confirmed. It occurred on the 19th ultimo, about ninety-five miles east from Fort Boise, on the Jeffers road. The train consisted of five wagons, under command of Moses Kirkland, from Louisiana. They were met by eleven Indians, who accosted them in the most friendly manner by shaking hands. Three men who were in the rear of the wagons, after speaking with the Indians, turned to go on, and were fired at—one killed, another wounded; the wounded man has since died. Their names were Geo. Lake and Walter G. Perry. They were from Iowa; both left families, who are now on their way to Washington Territory. The whites fired and killed two of the Indians. The Indians now retired to a distance, still continuing their fire. At the distance of three hundred yards they wounded a young man from Illinois by the name of E. B. Cantrel, who died from his wounds several days afterwards. The whites in their fright gave up their horses, (five in number,) upon which the Indians retired.

I am now waiting for a detachment of United States troops who are expected here this evening, and will go on with them to the Snake country. The only good a small force can do at this time will be to protect the late immigrants. A force of from fifty to one hundred men would recover a large amount of stock, but would effect little, fighting them at this season of the year. Winter and spring would be the time when they would be least able to make resistance, as they are then half famished, and would not find the same protection in the brush that they do in the summer, when the leaves are on. The Cayuses and Nez Perces are not on good terms with them, and could easily be induced to take up arms against them.

Very respectfully, your obedient servant,

R. R. THOMPSON,
Indian Agent, Middle Oregon.

JOEL PALMER, Esq.,
Superintendent Indian Affairs, Dayton, O. T.

No. 93.

Sir: In conformity with the regulations of the Indian department, and in compliance with your circular of the 18th of last April, I have the honor to submit the following as my first annual report.

The country embraced within this agency district lies on the south side of the Columbia river, between the 46th and 44th degrees of north latitude, and between the summits of the Rocky and Cascade mountains, on the east and west respectively. It may be characterized as mountainous, having the heavy swells of the Rocky, the Blue, and the Cascade mountains, the latter two apparently connected by the ridges of the Mutton mountains, (said to derive the name from the big horn, which is occasionally seen there still,) whose course is nearly east and west, and therefore at right-angles with the general direction of the other ranges.

The soil, for the most part, is undoubtedly fertile, and yields throughout a luxuriant growth of highly nutritious grass, for which animals manifest a great fondness. It is commonly called bunch-grass. The country, in consequence, is well adapted to the raising of stock; and the Indians have accumulated large herds of horses and cattle. The former is of a very superior breed, to which they are much attached, and devote a large portion of time to their attention. The Cayuses, Nez Perces, and Walla-Walla tribes have immense numbers, and may be considered wealthy. The horse represents wealth with them. They are virtually governed by an aristocracy, as each one enjoys a relative position and influence among them in proportion to the number of horses he possesses.

As a general thing, the country is destitute of large quantities of timber, except on the mountains; owing, no doubt, to the aridity of the climate and custom of the Indians to burn the grass annually, setting fire to and destroying much valuable timber. The varieties are pine, fir, and white-oak, on the uplands, with cotton-wood, willow, hackberry, birch, and choke-cherry on the low-lands bordering upon the streams.

Portions of the country are well watered; and on the margin of the streams generally is to be found an alluvial deposite, furnishing a superior soil for gardening purposes, while the hills are well adapted to the cultivation of the cereal grains. The soil yields abundantly with very little labor, and on this account many Indians have commenced farming, producing wheat, corn, and potatoes, with many of the culinary vegetables, and are no mean cultivators. The Nez Perces, Cayuses, Wascos, and Tyich tribes, particularly, are very good husbandmen.

The streams, owing to the character of the country, are not navigable, with exception of the Columbia, from the Cascade falls up to the Dalles, which is navigated by a steamboat and several schooners of one hundred tons burden. But the streams, notwithstanding, are of great importance, as they furnish, during the running season of the salmon, an inexhaustible supply of this delicious fish. The Indians in the western portion of this district rely principally upon this food, on account of the great abundance in which it is found, and the ease with which they are taken; but it is no longer deemed an indispensable article of food for

them, as they have beef, horse-flesh, and vegetables, wild berries, fruits, and roots. The three last are found in great quantities.

The Indians of the central and eastern portion of this district are active, intelligent, and warlike, rapid in their movements from their superior horsemanship, and to be feared most on account of their ability to commit sudden depredations upon unsuspecting settlers, who are widely scattered over the Territory, and, in the event of hostilities, to protract the war. The western Indians are more indolent, sparsely supplied with horses, and little inclined to warfare. They may safely be regarded as permanent friends of the whites.

I would here observe that there appears to be a marked distinction in the habits, manners, and pursuits of the Indians within this agency. They may properly be divided into three classes, viz: the northeastern, the northwestern, and the southern. Those on the northeast are the Cayuses, Nez Perces, Flatheads, and those of the Sho-sho-nies known as Mountain Snakes. Those on the northwest are the John Day, Deschutes, Tyich, Wasco, and Dog River or Cascade Indians. Those of the south are the Tlameth, and those Sho-sho-nies known as Diggers.

The Mountain Snake Indians are a branch of the Root Diggers, (who, in the extreme south, are presumed to be the lowest order of the aboriginal race,) and have a common language. They occupy the country on the north and east of Fort Hall, and to the south to include Bear River valley. These Indians gradually improve in their habits and intelligence as they approach the northern and eastern extremities of their country.

The Flatheads lie to the north of the Mountain Snakes, occupying the valleys between the Bitter Root and Rocky mountains. From Mr. John Owen, a gentleman who has been trading with them for the past three years, I learn that they have ever been on the most friendly terms with our people, and make it their boast that they have never taken white man's blood. They are gradually decreasing in numbers, from the attacks of their much dreaded enemies, the Blackfeet, who make frequent incursions into their country, murdering and pillaging all who may be so unfortunate as to fall into their power. They complain that while other tribes entertaining hostile feelings towards the whites have received the attention of government, they, notwithstanding their uniform good conduct, have been entirely neglected, but wish to assure the United States of their continued friendship, and hope some action will be taken to protect them from the Blackfeet.

A few bands of the Nez Perces Indians occupy the Salmon river and the Clearwater, within this district. The principal portion lie in Washington Territory, and therefore need no special description.

The Cayuses live on the west side of the Blue mountains and south of the Columbia river. These, with the Nez Perces, are believed to be the most intelligent Indians west of the Rocky mountains. All these northeastern Indians go to the east side of the Rocky mountains in quest of buffalo, and depend in part on the chase for subsistence. Deer, elk, antelope, and bear, form the principal game found in their country. They are cleanly in their persons, live in lodges made of buffalo-hides, and use to a considerable extent dressed skins for cloth-

ing. They annually exchange horses for large quantities of manufactured goods and wares.

Those on the northeast form the second class, and are found along the Columbia river and its branches, from the country of the Cayuses westward to the Cascades or Great Falls. This division includes many fragments of tribes, having no chiefs and acknowledging no authority beyond the head of a large family. During a portion of the year these Indians are found wandering along the streams, pitching their camps wherever salmon are found most abundant. They are filthy in their persons and habits, and addicted to intemperance and its concomitant vices. They have adopted the dress of the whites, and to some extent imitate them in the construction of their houses. Their domicils vary from a comfortable log cabin to a reed hut, the merest apology for a shelter.

The third and last division are along the southern border of this agency district, and include a portion of the Digger and Tlameth tribes. The latter inhabit the country along the eastern base of the Cascade and Sierra Nevada mountains, and south to the Great Klameth lake; the Digger country extending to the north of Snake river. With the exception of the immediate margin of the streams, their country is a barren waste, affording very little vegetation, save artemisia, or wild sage. They subsist upon roots and almost every living thing within their reach, not excepting reptiles, crickets, ants, &c. It is asserted by gentlemen of the Hudson's Bay Company that they are very improvident, seldom storing subsistence for the winter, and in their extremities they resort to cannibalism. During the summer they go in a state of nudity, and in winter they use for a covering robes made of the skins of rabbits; the skins of wild fowl, such as geese and ducks, are also brought into requisition as an article of clothing. The wild sage furnishes them shelter in the heat of summer, and, like the cayote, they burrow in the earth for protection from the inclemencies of winter.

At an early day in the history of Oregon it was greatly feared there was likely to be a combination of the several Indian tribes east of the Cascade mountains, for the purpose of making an attack upon the white settlements in the Willamette valley; but there is little foundation for such fears. On a better acquaintance with the state of Indian affairs in this region, it is found that the tribes are much divided among themselves, and bitter jealousies exist between bands of the same tribe, as also grievances of long standing between the several tribes. With proper management on the part of the whites, such an event as a combination to any great extent never can occur.

From what has been said in the first of this report, it will be apparent that portions of this country are rather inviting to settlers; and within the last two years quite a number of our citizens have availed themselves of their rights under the act of Congress "creating the office of surveyor general of the public lands in Oregon, and to provide for the survey and to make donations to settlers of the said public lands," and have located on the east side of the summit of the Cascade range. By virtue of an act of the legislative assembly of this Territory, this district has been organized into a county called Wasco. This affords greater facilities to the Indian agent to reach courts of justice in cases of necessity; but it has also afforded opportunities to designing persons

to produce difficulties. Some settlers have selected claims which included the improvements and possessory rights of the Indians, and have come into collision with the aborigines; but so far these difficulties have yielded to the decision of the Indian agent. Under the pretence of taking claims, whiskey-sellers have located at points best suited to their purposes, and have given the agency some trouble; and in this connexion I might add the constantly-recurring difficulty of the emigrants on their route to recover stray animals. These are some of the difficulties; and as this country is destined to be settled rapidly, I would respectfully recommend a speedy extinction of the Indian title to at least a portion of this district.

There is a military station at the Dalles, within this district, garrisoned by two companies of the 4th infantry, (but, as I am informed, in reality by fifty-three rank and file,) commanded by Major G. J. Rains. This officer stands deservedly high with the citizens for his zeal and energy in endeavoring to preserve peace and order on this frontier. But I am sorry to say that the force at his command is wholly inadequate to the service to be performed; being infantry, they can only act with efficiency in the immediate vicinity of the post. I would, however, suggest that, in view of this being the only military post within the immense extent of country lying east of the Cascade range of mountains, the difficulty of infantry pursuing offenders to the confines of it, the equestrian habits of the Indians, and the moral effect which United States dragoons would produce upon these savages, besides the adaptation of the country to cavalry operations and the support of their animals, all concur in rendering the presence of dragoons desirable in addition to the present force, and therefore I respectfully submit these suggestions to the consideration of the proper authorities of the general government.

There is also a Catholic mission at this place, under the superintendence of the Rev. Father Mesplie, whose report is herewith enclosed. This is the only mission within the district, and was established immediately upon the breaking up of the Prostestant missions in 1847, one of which (Methodist) was at this point, and all of which were abandoned immediately after the horrible massacre of Dr. Marcus Whitman and his associates at Wy-e-let-poo. There is no doubt but much of the progress, intelligence, and civilization manifest in the Indians residing in the vicinity of these establishments, is owing to the labors of the missionaries who are and have been among them.

It has not been in my power to visit all the tribes under my charge since entering upon the duties of this office. I have found a decided aversion in the Indians to my taking a census; and in one instance they (the Cayuses) have positively refused to give any information, urging that at one time Dr. Whitman took the census, and immediately after great numbers of their people sickened and died. I have therefore deemed it prudent to abstain from pressing the matter until it becomes less objectionable to them.

In the absence of authentic numbers of the several tribes, the following is respectfully submitted as an approximation to their true number:

Names of tribes.	Chiefs or headmen.	Whole number of souls.	Number in this district.
Dog River or Cascade Indians	W. Wal-li-chin	80	80
Wasco	Clash-cal-la	300	300
Ty-ich	Vym-tes-tus	500	500
Des Chutes	Stoke-ote-ly	300	300
John Days	Wish-och-nip-its	150	150
Utillas	Wah-lauch-hie	200	200
Cayuses	We-at-a-nat-te-te-many	600	600
Nez Perces		2,000	500
Flatheads		400	Occasionally.
Sho-sho-nies—			
Mountain Snakes		1,000	200
Bannacks		500	200
Diggers			100
Scattering bands, principally on Columbia river			300

The accompanying map it is hoped will enable the department to form a correct idea of the locality of the several tribes and divisions referred to in this report. It has been kindly furnished by Brevet Major G. O. Haller, 4th infantry U. S. A., who has taken great pains in collecting accurate information as to the topography of the country, and it may be relied upon as being in the main correct.

All of which is respectfully submitted.

R. R. THOMPSON,
Indian Agent, Middle Oregon.

JOEL PALMER, Esq.,
Superintendent Indian Affairs, Dayton, O. T.

No. 94.

MISSION OF THE WASCOS, (DALLES,)
August 6, 1854.

DEAR SIR: The mission of the Wascos at the Dalles, founded the 6th of May, 1848, by the Rev. Mr. Rousseau, at the request of the Indians, has, since its commencement, advanced very slowly. On examining the archives kept by my honorable predecessor, I see that the progress of religion has been much retarded by the wandering life of the Indians, and by the too great intercourse with the whites.

During the three years that I have been in charge of said mission, I have unfortunately met the same difficulties. Within the two last years the worst of all has been added, viz: liquor. This has cast this unfortunate people into a deplorable condition, and, without being a witness, no one can form an idea of the Indians when intoxicated; there are scenes most horrible to behold, and capable of exciting pity in the most hard-hearted. This disorder, dear sir, stops entirely all improvement of the Indians; and if this abuse is not stopped, the Indians will, in a short time, become good for nothing for civil life, much less

for Christian life. The greater part of them will disappear; some will perhaps resist this overthrow, but will be reduced to so brutish a state that they will be insupportable to themselves, and much more so to all who may be in connexion with them. What I say concerning the Wascos, will apply in like manner to the Indians of Tair, (Indian creek,) and to all the small tribes within my jurisdiction.

However, Mr. Agent, we have at Wasco and at Tair some Indians who, though in the midst of disorder, have profited by some of the lessons which we have endeavored to give them. They yield easily to the sweet influence of Christianity, occupying themselves with agriculture and improvement in rendering homage to their Creator. In general, I have observed, since you have been established in this place, that a remarkable calm has taken place. Many of our people have yielded to fear, and others to reason; but the fact exists. Great credit is given to you, Mr. Agent, for having, in so short a time, obtained such great results. Yes, the present makes me look for a better future; and if this new state of things continues, I have the sweet hope that your aid, joined with our own efforts, will, in some years, obtain a remarkable change.

Such, Mr. Agent, is our present report; deign, dear sir, to accept it, and believe me, with the greatest respect, your very humble and obedient servant,

C. MESPLIE.

Mr. Thompson, *Indian Agent.*

No. 95.

Indian Agency, Port Orford,
July 10, 1854.

Sir: In obedience to your instructions, dated May 15, 1854, I beg leave to submit the following report:

In the Port Orford district, which includes all that part of Oregon south of the waters of Coose bay, and west of the summit of the coast range of mountains, I have found the natives all speaking one language, and from similarity of appearance, habits, and pursuits, consider them as being one nation or people, who from their language may be denominated To-to-tin, or To-to-tut-na; the latter appellation being applied to them by their early visitors.

They are divided into twelve bands; eight of them are located on the coast, one on the forks of the Coquille, and three on Rogue river. Each of these bands or villages acknowledge the authority of one or more chiefs, and have their separate territories; but their political distinctions appear to extend no further than the division of a State into separate counties; migrations, intermarriages, a common language, and common interests, uniting them as a whole.

The number and other statistics of the different bands of the To-to-tin Indians are exhibited in the following table:

Census of the To-to-tin Indians, Port Orford District, Oregon Territory.

Name of band.	Number of men.	Number of women.	Number of male children.	Number of female children.	Number of sick.	Number of blind.	Number of guns.	Number of villages.	Name of chiefs.
Nas-o-mah...	18	20	10	11	......	......	......	1	John.
Choo-re-le-a-tan.	30	40	18	17	......	......	......	1	Washington.
Quah-to-mah.	53	45	22	23	......	1	3	3	Hah-hul-ta-cah. Tay-o-ne cia.
Co-sutt-heu-tun.	9	9	6	3	......	......	......	1	Chac-tal-ka-kal-le-ah.
Eu-qua-chee.	24	41	18	19	......	......	1	1	Ah-chess-see. Tus-lul.
Yah-shute...	39	45	24	12	......	......	......	2	Sin-hus-chaw. Enc-wah-we-sitt.
Chet-less-en-tun.	16	15	11	9	......	......	......	1	En-e-tus.
Wish-te-na-tin	18	26	12	10	......	......	2	1	Nel-yet-ah-we-sha. Cha-hus-say.
Che-at-tee...	117	83	22	19	......	4	2	......	To-hush-ha-cue-lest che-tets. Taw-chutt.
To-to-tin...	39	47	22	12	......	3	3	1	Am-ne-at-tee. Tal-ma-net-e-see.
Mack-a-no-tin	53 (Mack-a-no-tin and Shis-ta-koos-tee)	58	17	17	......	......	......	1	Tal-le-all-tus. Yah-see-oe-we-see.
Shis-ta-koos-tee.		61	23	16	......	1	1	1	Yah-cham-see. Koo-oay-yah.
Total......	448	490	205	168	......	9	12	14	

Location and boundaries.

The Nasomah band reside on the coast, at or near the mouth of the Coquille river. Their country is bounded north by the land claimed by the Coose or Co-ose Indians, east by that of the Chocreleatan, and south by that of the Quahtomah. With the precise boundaries on the north and east, I am unacquainted; but a small creek about two miles south of the Coquille river makes the boundary on the side of the Quahtomah.

The Chocreleatan village is situated at the forks of the Coquille river; their lands are drained by the upper waters of that stream. There being mountain barriers between them and their neighbors, except the Coose, their precise limits are unsettled.

Proceeding southerly from the Coquille river, along the coast, we find the first village of the Quahtomahs near the mouth of a large creek called Quahtomah, or Flores creek, the second at Sixes river, and the third at Port Orford—being seven or eight miles from the Coquille to the first village, and the same distance intervening between the villages successively.

Hahhultalah, the principal chief, resides at Sixes river, and Tayonecia, sub-chief, at Port Orford. This band claim all the country between the summit of the coast range and the coast, from the south boundary of the Nasomahs to Humbug mountain, (a lofty headland, about twelve miles below Port Orford,) where the lands of the Cosuttheutens commence.

The Cosutheuten village is at the mouth of a small stream which enters the ocean about five miles south of the Humbug mountain. Like their neighbors, they claim to the summit of the coast range, and along the coast to a point on the coast marked by three large rocks in the sea, called by the whites the "Three Sisters."

The country of the Euquachees commences at the "Three Sisters," and extends along the coast to a point about three miles to the south of their village, which is on a stream which bears their name.

The mining town of Elizabeth is about the southern boundary of the Euquachees, and is called thirty miles from Port Orford.

Next southward of the Euquachees are the Yahshutes, whose villages occupy both banks of the Tototin, or Rogue river, at its mouth. These people claim but about two and a half miles back from the coast, where the Tototin country commences. The Yahshutes claim the coast to some remarkable headlands, about six miles south of Rogue river.

South of these headlands are the Chetlessentuns. Their village is north of, but near, the mouth of a stream bearing their name, but better known to the whites as Pistol river. The Chetlessentuns claim but about eight miles of the coast; but as the country east of them is uninhabited, like others similarly situated, their lands are supposed to extend to the summit of the mountains.

Next to the Chetlessentuns, on the south, are the Wishtenatins, whose village is at the mouth of a small creek bearing their name. They claim the country to a small trading-post known as the Whale's Head, about twenty-seven miles south of the mouth of Rogue river.

Next in order are the Cheattee or Chitco band, whose villages *were* situated on each side of the mouth, and about six miles up a small river bearing their name; but their villages were burned last February by the whites. They consisted of forty-two houses, which were all destroyed—a loss which the scarcity of timber in their country makes serious. The lands of these people extend from Whale's Head to the California line, and back from the coast indefinitely. The forty-two houses destroyed by fire, at the lowest estimate, were worth one hundred dollars each, for which I would here recommend that they receive a full indemnity.

The Tototins, from whom is derived the generic name of the whole people speaking the language, reside on the north bank of the Tototin river, about four miles from its mouth. Their country extends from the eastern boundary of the Yahshutes, a short distance below their village, up the stream about six miles, where the fishing-grounds of the Mackanotins commence.

The Mackanotin village is about seven miles above that of the Tototins, and is on the same side of the river. They claim about twelve miles of the stream.

The Shistakoostees succeed them. Their village is on the north bank of Rogue river, nearly opposite the confluence of the Illinois. These are the most easterly band within my district in the south.

As the Indians derive but a small part of their sustenance from the country, they attach but little value to the surrounding mountains, for which reason their boundaries, except along the coast and streams, are in many cases undefined, and in others vague and indefinite.

Face of the country—Its extent and value.

Although the Port Orford district is but about one degree and twenty minutes in length, the line of coast will measure about one hundred and fifty miles. Its eastern boundary is also very irregular, but may average thirty miles from the coast, which will give an area of about three thousand square miles. Though much of this area is taken up by mountains too steep and stony for cultivation, yet they are not entirely without their value to civilized man. In the northern and eastern portions, a growth of valuable timber covers alike valley and summit; whilst along the coast, and winding to the southward, the timber is displaced by a most luxuriant growth of rich, nutritious grass, forming a region for grazing purposes scarcely surpassed. Stretching along many of the streams are found prairies of the richest alluvial formations, as well as plains of considerable extent, well adapted to the cultivation of grain and vegetables.

I cannot here forbear to speak of the floral beauty of these "oases" in the wilderness, exhibited at almost all seasons of the year.

Besides beautiful varieties of the rhododendron, honeysuckle, acacia, tulip, lily, and many other flowering shrubs and plants, common to the United States, there are others of surpassing beauty, to which my knowledge of botany does not enable me to give a name. Being well stocked with nutritious roots and berries indigenous to Oregon, this section of the country, from the great variety of its climate, produced by the unevenness of its surface or exposure to the sea, from the ripening of the early strawberry to the frosts of winter, at all times affords a variety of berries, ripe and wholesome for food, and of most delicious flavor.

Though this region, for its timber and agricultural productions, may justly be regarded as valuable, yet when its mineral wealth is taken into consideration, its value in all other respects sinks into insignificance.

The beach, through the whole extent of the district, is a deposite of the precious metals, and is already dotted with towns and villages of miners; and it has been recently discovered that its mountains abound in placers equal in richness to those of California, whose fame has unsettled the world, and thousands are now rushing to offer their devotions at this nearer shrine of mammon.

Physical and moral condition.

We find these tribes with a kind of patriarchal form of government, peculiar not only to themselves, but to most of the tribes west of the

Rocky mountains; and which is not very dissimilar to the tribes east, showing clearly one common origin. In their primitive state, nature has supplied them with a liberal hand, so that they may gather abundant subsistence.

Their country abounds with wild game; the coast with a great variety of shell-fish, together with the salmon and small fish, with which their rivers are supplied. If taken in the proper season, they render them an abundant supply of food.

They seem to be free from diseases, with the exception of sore eyes, (which is confined exclusively to the women,) and the venereal, which has been recently introduced among them by their white neighbors.

They show evident marks of small-pox having been among them about thirty years ago; also the measles, about eighteen years since; both of which were very destructive to them, from their mode of treatment. As to medicines for treating these diseases, they have none; with their sick they practise necromancy, juggling, and conjuring of evil spirits.

They also, like all the other tribes along the coast, and in the interior, practise sweating, in houses built expressly for that purpose, and invariably, when they sweat themselves by this process, they immediately plunge into cold water; and in consequence of treating small-pox and measles in this manner, it proved fatal to most of them, so that many of their once populous villages are now left without a representative.

As, by their present localities, they are more or less exposed to the disease of small-pox, by the landing of sea-steamers at the various points on the coast, I would therefore earnestly recommend that the children and youths be vaccinated, at as early a day as possible.

Their houses are constructed by excavating a hole in the ground, twelve or sixteen feet square, and four or five feet deep, inside of which puncheons or split stuff are set upright, six or eight feet high; upon the top of these, boards or thatch are placed for the roof. In the gable end a round hole is made, sufficiently large for the entrance of one person; the descent is made by passing down a pole, upon which rude notches are cut, which serve for steps. These houses are generally warm and smoky. From this and the careless habits of the women at certain periods, I have no doubt arises the disease of sore eyes among them.

In the spring season they gather the stalks of the wild sun-flower and wild celery, and eat them with avidity.

Tobacco is the only article cultivated by them; I presume it is indigenous to this country, for they always speak of it as having been always cultivated by their fathers. Many of them are now desirous of cultivating the ground; some few in the vicinity of Port Orford have fine patches of potatoes that bid fair to yield an abundant harvest.

Some of the young men are employed by the whites as domestics, and they are generally active and please their employers; in general, they are apt and tractable, and I have no doubt, if properly cared for, they would be industrious and respectable. In a moral point of view, I cannot learn that they have any mode of religious worship. Their idea of a Supreme Being is extremely dark and vague; they are gen-

erally very superstitious; they are all friendly to the whites, and friendly and hospitable among themselves.

From the numerous miners and settlers that are pressing into their country they are suffering many grievous wrongs that call for the immediate interference of the government.

Within the last six months four of their villages have been burned by the whites, the particulars of which, and its connexion with the arrest of prisoners, I will send you in another report at an early day. Many of them have been killed merely on suspicion that they would arise and avenge their own wrongs, or for petty threats that have been made against lawless white men for debauching their women; and, I believe, in no single instance have the Indians been the first aggressors.

I would, therefore, recommend that the government treat them as wards; and as the guardian of the ward is expected to take charge of his estate, and place him under the best tuition possible to train or apprentice him in the arts of civilized life, that he may be able to act his part in the drama of human affairs when he ripens into manhood; so should the government, at as early a day as possible, treat with this people, purchase their possessions, and remove them to some healthy part of the Territory; settle them upon land susceptible of cultivation, supply them with implements of industry, employ *good* men to assist them in opening small farms to instruct them in the science of agriculture, erect them suitable mills, have them instructed in the mechanical arts, apprentice their young men and girls in a *manual-labor school*, erect a hospital for their sick, and, above all, make them amenable to the *laws of the land*, (in which they may be instructed in a short time,) so as to be able to appreciate their rights and the rights of their fellows, and entirely do away with all their rights and forms of government, and, as soon as consistent, adopt them as citizens of the United States. When this is done, there is hope of their salvation as a people, and not till then; and what is applicable to this tribe is, in these respects, equally so to all of the tribes west of the Cascade mountains. Yet, I am aware, very unlike this has been the old plan of the general government towards the Indian tribes. True, their rights in some respects as a people have been regarded; the government has treated with them, and paid them for their lands; but the very money they have received has, in general, rendered them more wretched and miserable. They have been left with a nominal form of government of their own—left to roam at large—to follow their wars and war dances—to prey upon their fellow red men whenever they found them the weaker party. And thus, in their untutored situation, the very income they have received for their lands has proved a deathly canker to their best interests in time, and led them to their eternal destruction in the world to come.

What the value of this region may be to the government, or what it may yield to the world's wealth when tenanted and cultivated by enlightened industry, are questions which it may not be proper for me to introduce into this report.

Its value to government may be inferred from what I have heretofore said of the inexhaustible mineral wealth of its mountain lands, and the adaptation of its plains and valleys to the agricultural pursuits of the white man.

In conclusion, allow me to remark, that I have personally visited these bands—have taken a correct census of their numbers; and from personal observation I am led to the conclusion that their woes are daily multiplying in their present condition, surrounded as they are by the influence of bad white men, who are daily making inroads upon them, and prostrating their highest virtues.

I would therefore beseech the government, in their behalf, that the most efficient measures should be taken for their speedy removal to a place of quiet, and, if possible, to one of safety, in order to instruct them in the arts of civilized life.

All of which is respectfully submitted.

With high esteem, I have the honor to be your obedient servant,

J. L. PARRISH,
Indian Agent, Port Orford District.

JOEL PALMER, Esq.,
Superintendent Indian Affairs, Oregon Territory.

No. 96.

ROGUE RIVER VALLEY (O. T.) INDIAN AGENCY,
July 20, 1854.

SIR: I have the honor, in accordance with instructions, to forward to you my annual report.

I entered upon the discharge of my duties as Indian agent for this district on the 1st day of August, 1853, and arrived at this place on the 4th day of September following.

The state of things existing here as I found them, it will not now be necessary to describe, as they are familiar to you from personal observation, also to the public through the press. Suffice it to say that there had been a general war between the whites and Indians since the 4th of August preceding my arrival, in which the lives of many of both parties had been sacrificed and a large amount of property destroyed.

It is not my purpose to enter into a detail of the series of difficulties and misunderstandings which produced that war, only so far as may be necessary to a proper understanding of the causes generally operating in such cases, with a view to prevent, if possible, similar calamities in the future.

The feeling of hostility displayed by each party it would be almost impossible to realize, except from personal observation. And as this feeling might seriously affect our relations hereafter, the question as to how it became engendered was a matter both interesting and necessary to ascertain. That there were extraordinary causes, and different from those growing out of an open war, was clear, for men of standing, and those in all respects worthy, entertained sentiments of the most bitter and deadly hostility, entirely at variance with their general disposition which existed before the commencement, and continue comparatively unabated since the cessation of open hostilities.

Many, and perhaps most persons then in this valley, had been attracted hither in advance of the settlement to any considerable extent [illegible]e country by the rich gold discoveries made in the valley, and were

actuated by the same laudable motive of gain as miners generally, without the intention of remaining in the country, and alike without a wish to sow the seeds of future discord between the natives and our own people, to the injury of those of their friends who might wish to reside permanently in the valley. Their minds were upon but the one object; they did not care about or think of Indians. But, as they say, during the whole period of our sojourn here previous to the commencement of the war alluded to, it has been an unending series of disasters to us and our associates, caused by Indians. Perhaps in one night was destroyed what had cost us months or years of labor to accumulate; or, may be, a relative or friend had been brutally murdered, who never entertained a feeling towards the Indians but of kindness and sympathy. They, too, had at times escaped massacre as by a miracle, and from the effects of the war they had again lost almost everything, and others of their friends or relatives killed.

On the other hand, the Indians complained that the white people had come to their country, taken their homes, destroyed their means of subsistence, and shot down their people, until, with the uncertainty of food and of life which surrounded them, and the agonies of continual mourning, life had become almost a burden.

Both these statements are true. As before remarked, a majority of persons came to the country with a kind feeling towards the Indians, and without a wish or intent in their hearts to injure or molest them. But, unfortunately, there were some entertaining opposite sentiments, previously acquired elsewhere, and it was by these, or by Indians bearing a similar relation to the majority of *their* people, that the first outrages were committed. If by one of the latter, it was probably unknown to the better and larger portion of his people. But the whites in chastising them for it, made, for the want of a correct understanding of the facts, no discrimination; or if the injury was inflicted on the Indians by unprincipled whites, the better and also larger portion of our people knew nothing of it, either at the time or perhaps ever. The first fruits in return was the killing of unoffending citizens. The friends know nothing of the original injury, and suppose the Indians to have been unprovoked, whereas in fact it was a retaliatory act. The unprincipled of either party commit the first outrages, while the better portion almost invariably reap the bitter fruits of the unprovoked assault; for the wrong-doers, conscious of their offence and the revengeful nature of the Indian, are on their guard, and the unoffending remain equally ignorant of the injury inflicted and of their danger. Hence the bitter feeling of kind and good men before spoken of. They only think and know that on all occasions they have been friends to the Indians, and that in return they deal out death and destruction to them and their associates.

Eight years since, emigrants first commenced coming to the Willamette valley by the southern route, which passes through the Rogue River country. With the first emigration hostilities commenced, which were continued by both parties from year to year, owing to this mutual misunderstanding, until 1850, when Governor Lane undertook the very difficult task of making peace with these bands, in which he succeeded. But it had become so much a habit with each to shoot the other at sight, that all were not able or did not wish to resist what seemed to

have grown into a temptation. Early the next summer hostilities again began, and it has so continued since, with each year one or more serious encounters taking place, until the summer of 1853, when the loss of life and destruction of property was indeed terrible.

It will thus be seen that since these Indians first came in contact with the whites, they have, from causes imperfectly set forth, been unfriendly, continuing for a series of years, thus alienating them in feeling, and, by the almost constant experience they have had, are now transformed into the best of mountain soldiers. This experience, together with the remarkable country they have to operate in, renders them formidable, and none are better aware of the advantage they possess in this respect than themselves. The country is composed of narrow valleys and mountains covered with timber, and an undergrowth so dense that they can conceal themselves within a few yards of persons passing or pursuing, shoot them with impunity, and make their escape unseen and almost certain. The valleys are narrow—so much so that the Indians can quit their hiding-places in the shade of evening, have time to reach any of the settlements, do their work of destruction, plunder, and perhaps murder, and return to their secure retreat before morning. The miners are quite as much, or even more exposed than the settlers, generally working, as they do in the mountains, in narrow gulches, and are therefore liable to be shot down at any moment. From this description of the country, it will readily be understood why so many lives were lost in the war of last summer, and so large an amount of property destroyed, with such comparative impunity.

The number of Indians in this district is not large. It is as follows:

	Men.	Women.	Children.
The band immediately under Joe, the principal chief, and Sam, his brother	26	31	19
Tyee John's band	18	21	14
Linpey and George's band	30	28	23
Jim's band (Umpquas)	34	29	24
Total	108	109	80

The foregoing are the bands with whom the treaty was made on the 10th of September last at Table Rock. The number in these bands has diminished since that time not less than twenty-five per cent.

The other bands in this district, and not included in that purchase, are as follows:

	Men.	Women.	Children.
Elijah's band	32	34	28
Those known as the ancient Applegates	10	15	14
Taylor's band and those on "Jump off Joe"	14	27	19
Illinois	16	14	17
Total	72	90	78

Whole number in this district, of men 180; women, 199; children, 158.

The foregoing are the Indians that properly belong in what is known

as the Rogue River valley, though about one-quarter may safely be added to cover the number of transient Indians generally in the country. Sometimes this number of non-residents is probably greater than the one-fourth mentioned; at other times less.

I have ascertained that these transient Indians have been, and still are, in the habit of taking advantage of the bad repute in which those belonging here are held, to come into their country for the purpose of committing depredations, which are charged to those permanently residing here; for, generally, the settlers are not aware of the fact even that strange Indians are, or have been, in their midst. At the present time, there is a party of Shasta Indians in the mountains, not more than thirty miles from this agency, who belong in California. They have already stolen five horses, and before they can be found and hunted out may steal and destroy much more.

These parties are very liable to involve the Indians that properly belong in this country in difficulties; and it is doubtless their intention to do so now, as they have done formerly, that they may plunder and murder during the general misunderstanding. But so far, this season, they have not been able to accomplish their purpose. On all such occasions I spare no necessary trouble or expense to ascertain with certainty who the authors of the depredations are, and prevent them from making a difficulty general. Up to the present time much the largest portion of the outrages committed upon the whites have been the work of these migratory bands of ungovernable Indians. It was by such a party that the war in this valley last summer was caused. From the want of correct information of the real authors of the outrages done them, our citizens prosecuted a vigorous warfare against the Indians of this valley for depredations in the commission of which they bore no part. The Indians were compelled, reluctantly, as I am assured, to take up arms in self-defence, and were even ignorant, at first, of the reasons why they were pursued; while our own people supposed themselves also to be prosecuting a defensive war.

To avoid at all times misapprehensions so disastrous is difficult, owing to the want of information as to who the real authors of the injuries are, and consequent infliction of chastisements upon innocent Indians, and the difficulty of correcting misunderstandings on account of the imperfect manner in which people generally are able to converse with them. It requires constant vigilance and attention. Early last spring I collected all of the bands included in the treaty of purchase before spoken of, and moved them on the reserve at Table Rock; also most of the members of the other bands before referred to, not included in the treaty. The latter were brought on to the reserve with the consent of the former, that they might be more perfectly controlled during the summer. But, unfortunately, they had not been long collected together before sickness, a bloody flux and an intermittent fever, began to prevail among them to such an extent as to render it impossible to keep them together. Upon becoming satisfied of this fact, I gave them permits, or leaves of absence, for a short time, with the understanding that in case hostile Indians were liable to involve them and us in another difficulty, they would, upon notice from me, hasten to the reserve.

It was, and is now, a general belief among settlers in the valley that a war with the Indians here this summer is inevitable; and on two or three occasions it appeared as though such a calamity was indeed near at hand. But, by prompt attention, aided by the generous forbearance of our citizens, and, when necessary, the immediate and vigorous assistance given by Captain A. J. Smith, commanding officer at Fort Lane, peace has so far been preserved.

The food of the Indians consists of deer, elk, and bear-meat, with fish of several kinds, principally salmon, and a great variety of roots They cannot supply themselves by the chase for want of ammunition, as there is a territorial statute prohibiting the sale of it to them. And were it otherwise, it would not be prudent to give them much at this time. They take more or less salmon during five months in the year. Formerly they subsisted in the main upon roots, of which there was a great variety and quantity; each kind had its locality and time of ripening or becoming fit for use. But the whites have nearly destroyed this kind of food by ploughing the ground and crowding the Indians from localities where it could once be procured. They did not find these roots upon any one tract of country, but there would be an abundance in one locality one month, and of another variety at another place during the ensuing. The settlers have interfered, by the cultivation of the soil in the valleys, with the obtaining of this species of food to such an extent, that while they can get plenty during certain seasons of the year, they will at other times be in a starving condition.

Under these circumstances it was deemed necessary to anticipate the ratification of the treaty, and put in a crop of potatoes sufficient to prevent them from suffering, and perhaps starving, the coming winter; also on account of the influence it would have in keeping them under control during the summer. Humanity, too, seemed to require it, for our people had taken from them their means of subsistence, and ought at least, in return, to see that they did not starve before they received an equivalent for the territory relinquished by them; for, as they say, promises do not stop hunger. Unless a crop was put in the past spring, of course it could not be done until the next, which would allow more than two years to elapse from the date of the treaty of purchase until they realized an equivalent in the way of provisions, unless obtained sooner for them by purchase, and the annuity is not sufficient even to keep them alive if invested in that manner. The chiefs urged it, and said that although they would like clothes and blankets for their comfort, yet something upon which life could be sustained ought first to be looked to; and further, they urged that it was a thing impossible to control their people with certain famine staring them in the face.

They express a willingness to try to imitate the whites, and raise something to sustain themselves whenever the means of so doing is furnished them, and to do all in their power to induce their people to do the same; and I have strong hopes that nearly all can be persuaded to do so.

The foregoing brief and imperfect report has been hastily prepared amidst engagements and official duties which could not be neglected or postponed, and which denied me the time and attention necessary to a full exposition, in detail, of the affairs connected with this agency.

It is believed, however, that in an imperfect manner all the essential facts are set forth, to give you a general understanding of the past and present condition of the Indians within the limits of this district, which, together with your own personal observation in this section the present season, will enable you to form a correct judgment regarding them, their feelings towards the settlers, and their future wants.

I am, with respect, your obedient servant,

S. H. CULVER, *Indian Agent.*

Gen. JOEL PALMER,
Superintendent of Indian Affairs, Dayton, O. T.

No. 97.

TANSEY POINT, *July* 11, 1854.

RESPECTED SIR: In compliance with the requisitions of the Indian department, I would forward the following information respecting the Indians of this district:

Since my last, there have been comparatively few grievances between the whites and Indians, and few differences among the Indians themselves; the most of their difficulties and jealousies are caused by that bane to the Indian, *rum.*

To prevent the Indians from becoming intoxicated while they remain in this vicinity is next to an impossibility, they have so many resources for getting ardent spirits; and it is of little consequence where they get it, for, when questioned on the subject, in a majority of cases it comes from "Jack," who is a sailor belonging to a ship. The evil is somewhat remedied, and yet there is room for improvement. It often occurs that some one is wounded, if not killed, in their drunken affrays; and to prevent this, is to remove them from this vicinity. They have abundant means for support, if industrious; their game, fish, fruit, in connexion with cultivating a garden, would make them comfortable. I have just returned from the Tillamooke, where I found much excitement in the community, in consequence of some thefts committed by the Indians. I found myself a welcome visitor by both parties; as soon as there was an understanding, the difficulties were very satisfactorily settled.

I would recommend the moving the agency of this district to Tillamooke; the larger portion of Indians are there, and many who are now here would go there. They are less acquainted with the usages of the whites, consequently more liable to get into difficulties through ignorance, than those here.

The women would feel more secure in the settlement; the agent attend to the interests of the Indians much better; and a desire was expressed, by both whites and Indians, that he would locate there. I submit it for instructions. In visiting the Naalin, I did not find that extensive prairie reported to be there, but an abundance of alder and alder land, the best I have ever seen; it is very easily cleared. The Indians would do well there, but they would be necessarily deprived of the shell-fish which is in such abundance in the Tillamooke.

I am yet waiting for my vouchers to come in, to send in my account; and from the best information, I do not expect to see them for two months. I have thoughts of making out my account, and submitting it to the department to make deductions if they please. I would like your counsel on this point. I submit the above.

Your obedient servant,

W. W. RAYMOND,

Sub Indian Agent.

General JOEL PALMER,

Superintendent Indian Affairs.

No. 98.

TEJON MILITARY RESERVE,

February 8, 1854.

SIR: Being about to return to San Francisco on official business, I have the honor to report progress at this place. Since my last, I have completed our wheat-field, and the whole two thousand acres is now covered with the coming crop, and presents a beautiful prospect of the plenty which will reward our labor, when we shall have gathered its grain. I am now planting barley, of which I shall sow five hundred acres; after which, a hundred and fifty acres of corn will complete the heavy part of my work for this season.

This, you will remember, is exclusive of the separate portion which I plant for each tribe, and which, I informed you, is to be placed at their entire disposal, while the large crops I have mentioned will be served out in regular and sufficient rations.

It is impossible to do justice to the docility and energy which these poor people possess. They work not only without murmur or complaint, but with the most cheerful alacrity; and as the fruits of their labor begin to show themselves in the immense field, now covered with its verdant promise of future plenty, they look at it in amazement, and with delight.

You must perceive in the fact that I have punished a few lazy ones with proper but not severe correction, a proof of the discipline which is here maintained by a moral force which is exerted over their minds by the majority, and that this influence could and would never have been exerted but for the confidence they feel in what I have told them, that all this work is to benefit themselves, and not the government. This, then, is the first great point gained, viz: An established confidence in their own minds that the government really desires their good, and not to exterminate them, as malicious and reckless white men have informed them.

If this had not been done, you will perceive it would be impossible for me to control, with the dozen white employés I have here, some twenty-five hundred Indians. So perfect is the discipline, that not even one of them ever leaves his work for a single day without permission, or returns without reporting his arrival.

You must not suppose I have merely brought the ploughs here, and

the grain and all the stores which my returns show, and given them to the Indians, telling them to go to work. On the contrary, I have toiled from an hour before daylight until dark with the few hired white men I have employed, and showed them how to manage the instruments put into their hands. It has been a labor of excessive toil, only compensated by the aptitude of the scholars, and cheered by the most pre-eminent success. I have endeavored to transplant here a system and regularity, acquired by eighteen years' experience in the strict school of naval discipline; and I have not been unsuccessful, as the result shows. My Indians are divided into different working parties. Those who plough and harrow, seventy-five in number, go to the field, after harnessing, in regular order; those who ditch have their work laid out—each one so much, according to the nature of the soil; and so on through every department of work which happens at the time to be necessary. Their dinner meals are cooked and eaten in the field; breakfast and supper at the village. Their tasks are never made laborious, so that an hour before sundown their work is always finished.

I have clothed them coarsely, but comfortably, and on Sunday (work having ceased on Saturday at noon) they seem as happy as it is possible to conceive. To that day I have encouraged them to look as one of pleasure, and for this purpose have instituted among them our own games, in which I have requested and encouraged my white employés to take part; so that on every Sunday we have sometimes two or three hundred playing at bandy and ball with those who during the week are their overseers and instructors in manual labor.

In fact, so happy are my people, that that which I never thought possible has come to pass, and my feelings for this poor race, which at first were merely those of compassion, are rapidly changing into a deep interest in their welfare, and in many instances to a personal attachment.

I have no military force here, and require none; my door has neither been locked nor barred night or day, and yet my feeling of security is as great as though I were surrounded by an armed guard.

Among other labors executed here, I have by a ditch six feet in width by eight in depth, and running for a distance of nine miles, connected two streams and thrown them completely around the immense field in which I have sown my grain, putting the certainty of my crops beyond peradventure, by giving me the power to irrigate the entire field with comparatively little labor.

On the first of next May I shall further elaborate my system, by choosing six among the chiefs most intelligent, and forming them, with myself to preside, into a council to decide upon certain laws for our interior government, and also on what shall be done with our surplus produce, which must be very great. This council will meet on the first of every month to discuss matters of interest to our reserve, to look constantly to our future welfare and prospects, as well as to fix appropriate punishments and settle whatever may need arrangement among us. Thus, by degrees, I hope to raise these people to believe that God has not created them to live and die as the wolves and beasts of their mountains. Already some faint and indistinct notion that such may be the case appears to have struck their sight; but as

yet it is vague and distant, like the first uncertain glimpse of a distant light-house. Constantly, they say to me, "We have been asleep a long time. We are just beginning to awake, but our eyes are not yet wide open."

The extending influence of this policy is already felt. But a few days since, the chief who controls almost the entire race of valley Indians, and hitherto considered as beyond reclaiming, visited me with some fifty of his tribe. He came to stay a day; he remained a fortnight. When he left me he said, "I came here to laugh at your work, and to take back some of my people who were with you. I go away with peace in my heart; and if not another Indian of the valley comes, I will make my home with you. In two months I shall return with my people." Should this promise be kept, he will bring with him not less than five thousand Indians; and these, sir, will have been removed without force and without expense, and, above all, without entailing on our government the bitter disgrace of punishing Indians because they do not willingly abandon the homes of their childhood and the graves of their sires.

Their ingenuity is carried into every branch of manufacture. I have seen one of them, a lame boy, carefully unravel a piece of worsted saddle-girth, and in three months after, with instruments made by his own hands, produce the garters I enclose you. They were intended as a present to myself, and to be used to tie the leather leggins necessary here to protect the limbs in riding through a thorny undergrowth in hunting game. Much as I value them, I cheerfully resign the gift to you, as a proof of what they are capable. I have watched this boy day after day with patient toil improving his imperfect implements, and working until he has produced that which I send you. It may be considered by the department a small matter, but with me it has enlarged significance; and I repeat that such ingenuity, (for this is but one instance in many I could mention,) and such constancy in labor, deserve and should receive the fostering care of a government which possesses in its treasury so many unappropriated millions.

Very respectfully, your obedient servant,

E. F. BEALE,
Superintendent Indian Affairs.

Hon. G. W. Manypenny,
Commissioner Indian Affairs, Washington, D. C.

No. 99.

Office Superintendent Indian Affairs,
San Francisco, Cal., August 28, 1854.

Sir: Since entering upon my official duties on the 26th ultimo, in accordance with my instructions of June 2, 1854, I have visited the Indian reservation at Tejon, (the only reservation at which, as yet, any Indians have been collected,) and have taken possession and supervision of the public property, schedules of which will accompany my report at the expiration of the quarter.

I could not ascertain the precise number of Indians belonging to the Tejon reservation, as many of them were in the mountains, upon an excursion which a portion usually take at this season of the year, to collect grass-seeds and berries which they find there in great abundance, and of which they are very fond. I fix the number, however, according to the best information I could obtain, at seven hundred, who acknowledge the authority of seventeen chiefs. These Indians many of them speak the Spanish language, having learned it during their intercourse with the Mexicans, and at the "Catholic Missions," where some of them have been previously employed, and where they acquired some knowledge of agriculture previous to the settlement of California by the people of the United States.

The plan of subsisting the Indians by their own labor in the cultivation of the soil, I presume was suggested by the success which has attended the efforts of the Catholic priests in applying Indian labor to the erection of the mission buildings, and to the cultivation of their vineyards and grounds. The erection of these establishments has been a work of immense labor. I will give a single instance, the mission of San Fernando, which I can but very imperfectly describe. It consists of one building 300 feet in length by 35 in width, two stories high; one church 60 feet square; two houses for Indian residences, each one hundred yards in length. The vineyards and orchards contain probably 100 acres, enclosed by a substantial adobe wall 10 feet high; very extensive fields in the vicinity have been in cultivation, irrigated by water conveyed several miles in ditches. There are some ten or fifteen of these mission establishments in this State, all of which have been mainly erected and sustained by the labor of Indians.

One other experiment of the kind, upon a somewhat large scale, has been successfully tried by Captain Sutter, near Sacramento city, in the construction of a large fort, enclosed by an adobe wall fifteen feet in height, and in the cultivation of extensive fields of wheat and other grains. In addition to this, the American citizens of California, who resided here prior to the discovery of gold, made profitable and easy use of Indian labor in the cultivation of their lands, and in the herding of cattle. In many places they are employed to labor in the mines, and would doubtless be found very useful in that way, were it not for their proneness to contract all the bad and none of the good habits or practices of the whites. From these facts, showing what has been done with Indian labor under very unfavorable circumstances, the demonstration is clear to my mind that the grand features of the plan can, with proper and judicious management, be made partially if not entirely successful. The Indians in the southern and central portions of the State are willing to labor, and many are anxious to avail themselves of the privilege of settling upon the reservations. I do not, therefore, hesitate to give it as my opinion that the plan of removing them to suitable reservations, requiring them to labor, and issuing to them only such articles of food and clothing from time to time as will supply their immediate wants, is the only method that can be adopted calculated to do permanent good to the Indians in California. To distribute to them beef, blankets, or clothing, in their present locations, would result in more injury than benefit in causing them to become

indolent, and to cease effort to provide the necessary support for themselves. To remove them beyond the limits of the State, or into the high mountain region, without providing for their support, would be worse and more cruel than immediate extermination. The Indians upon the west, unlike those east of the Rocky mountains, have never lived by the chase. Their support has been chiefly derived from the fish of our numerous streams, the acorns and grass-seeds of our valleys, and the roots and berries of the mountains. By the encroachment of the white man they have been driven from their habitations, and their means of living entirely cut off. There seems then to be no alternative which humanity would sanction but to provide them with the necessary tools and implements, and suitable instruction to enable them to obtain a support by their own labor on your lands reserved for that purpose.

The reservation at the Tejon, considering its interior location, difficulty of access, and the delays and trouble which always attend new enterprises, has probably been conducted with considerable energy, and so far as I could judge, the labor has been well performed. The wheat crop is a good one, and may be considered as entirely successful. The barley, having been sown late, was not a full crop. The corn suffered from drought, was not irrigated, and was also deficient in quantity. The raising of vegetables has been almost entirely neglected. The land now in cultivation, about fifteen hundred acres, is enclosed by a ditch; but it is not adequate to the protection of the crop, and some portion of it has this year been destroyed by the stock. There are upon the reservation one old adobe building used as a residence for the persons employed upon the farm, and one new adobe intended for the residence of the superintendent. There are also a sufficient number of corrals for taking care of the stock.

The Indians are not as yet provided with any houses, and are living mostly in such habitations as they are accustomed to in their wild state. The improvements which I consider necessary, and which I contemplate making this fall and winter, and during the early part of the ensuing year, are adobe houses for a granary, workshops, stables, &c, 100 feet in length by 24 feet in breadth, two stories high, (which it is intended hereafter to enlarge by the erection of wings,) a mill, to run by water, for the manufacture of flour, and early in the summer it is intended to erect adobe houses for Indian residences, which can be done at no expense whatever except their own labor.

The Indians, on my arrival at the reservation, were quite anxious to learn if any change had taken place in the intention of the government towards them; and, on assembling in council, it appeared that they had decided objection to the Indian interpreter, and also to the two men in whose charge they had been placed by my predecessor. This objection being removed, I met with no other difficulty; and after several conversations, I left them well satisfied and contented, with an unqualified promise to obey all the orders of those in whose charge I left them. The chiefs, at their own request, have been permitted to exercise police authority over their respective tribes, and are held responsible for the proper quota of labor from each tribe. The labor is divided among the chiefs, according to the number in each tribe: the

making of adobes to one, laying them in the building to a second, threshing wheat, &c., to a third, hauling grain from the field to a fourth, &c., &c. In this way the work progresses in perfect order, and all seem pleased at their participation in it.

The location of the reservation is, in my judgment, a good one—the best that could have been made. The soil is good, and well adapted to the cultivation of such products as are necessary for Indian subsistence. There is an abundance of oak timber at a convenient distance, and plenty of red-wood and pine in the mountains, at accessible points within fifteen miles. The lake within the limits of the reservation affords an abundant supply of fish of a good quality. Game is plenty, and a hunter, at ordinary wages, will furnish meat as cheaply as the beef that is now issued to the Indians It is remote from the present settlements of our citizens, and will not, I think, for a long time to come, be a barrier even to the progressive and laudable spirit of our people in the settlement of new and remote portions of our Territory.

If the Indians are to be allowed any resting-place within the limits of the State, no attention, in my opinion, ought to be given to any clamor that might be raised against this location, as tending to embarrass the settlement and prosperity of the State.

On returning to San Francisco, I took the emigrant road, via Kern river, Tulare run, King's river, Four creeks, and Fort Miller, and the northern tributaries of the San Joaquin river, a distance of four hundred miles, for the purpose of seeing and conversing with the Indians in that region of the State. The following is a brief statement of their numbers, condition, and disposition in regard to removal, with such remarks as I have considered appropriate.

Kern River Indians number about 100, reside within forty miles of the reservation, and can be removed there at any time.

Posa Creek number 50; ten miles distant from Kern river; can also be removed whenever it may be deemed advisable. These two tribes being at peace with the whites, and having the means of obtaining support in their present home, their removal is not, at this time, a matter of necessity.

Tulare River number 300—subsist upon fish, acorns, and grass-seeds. They are not suffering; but this country is settling, and they ought to be removed. It can be done in the early part of next year.

Four Creeks, the Y-Mitches, and Cowiahs, number 500. Their present location interferes with the progressive settlement of the country, and they should be removed with sufficient despatch to give place to the enterprising pioneer. Tulare river and Four creeks embrace a large extent of agricultural country of surprising fertility, very desirable for settlement, and cannot continue much longer the home of these people.

King River, the Waches, Notoowthas, Ptolmes, and Chunemmes, number 1,000. They subsist upon fish, grass-seeds, and acorns, and some of them obtain grain for their labor, and by gleaning the fields of the settlers. They are unwilling to remove, and are dissuaded from doing so by the white people residing upon this river. So long as they remain peaceable, and do not become demoralized by the vices of the whites, their removal may be postponed.

The San Joaquin Indians, five different tribes—Costrowers, Pitiaches, Talluches, Loomnears, Amonces—number 400, all of which, except the last-mentioned tribe, are in a most miserable and degraded condition. They reside in the mining region, and from an exposure of some four years to its influences, they are reduced to a condition of utter destitution, and to confirmed habits of idleness and dissipation, readily yielding to vices the most degrading and revolting, resulting in disease, which is gradually reducing their numbers. Their condition is too much demoralized, and disease too prevalent among them, to make their removal to Tejon, at this time, either expedient or proper. They require immediate attention and assistance, and will shortly be the subject of a special communication.

The Fresno River Indians are composed of five tribes—the Chowclas, Cookchaneys, Phonecha, Nookchue, and Howetser—and number 500. They are peaceable, quiet, and industrious, are making a good living, and wear clothes. Some of their chiefs and young men will go to the reservation this fall. They are contented where they are, but can easily be prevailed upon to remove.

The above-named tribes, numbering about three thousand souls, reside at an average distance of two hundred miles from the Tejon reservation. Their removal will not be expensive, and can be accomplished as speedily as the advances of the settlements, the interests of the government, or humanity to the Indians, will require.

The crops which will be planted this winter will in all probability be abundant for the support of those referred to, and all the other tribes within reach of the reservation; and in the course of next year a large number may easily be added to those now enjoying the benefits of the reservation.

To colonize the Indians in California, according to the plan now in progress, is a task which will require time, energetic and assiduous industry, and prudent and judicious management; without which, more than partial success need not be anticipated.

In speaking of the Indians between the reservation and the San Joaquin, my remarks are adapted to the policy of peaceable removal, without any attempt at coercion; but there are others with whom it may be necessary to adopt a very different policy—I refer to the tribes residing in the Sierra Nevada mountains, and in the valleys upon their eastern base, embracing the entire range from the Colorado to Oregon. They number several thousand, are hostile to the whites, and most of them are horse-thieves. Time and circumstances can alone determine the policy which should control our action towards them. From the San Joaquin northward to the Klamath there are some hundreds of small tribes, numbering several thousand souls, interwoven with the white people, and, as a general thing, are in a most miserable, degraded, and destitute condition. Disease, starvation, and death, in their most appalling forms, are to be witnessed in every ranchero. Those are the objects which should receive the first attention of the government.

Having placed the Tejon reservation in a condition not to require my personal supervision, it is my intention to devote my entire time, for the remainder of this year, to those the most destitute of all our California Indians. The disposition to be made of them, and the policy

adopted towards them, will be the subject of a communication by the next mail.

I am, very respectfully, your obedient servant,

THOS. J. HENLEY,
Superintendent.

Hon. G. W. Manypenny,
Commissioner of Indian Affairs, Washington, D. C.

No. 100.

San Francisco, California,
August 29, 1854.

Sir: Not deeming it my duty, in my official reports of the condition of things at the Tejon reservation, to allude to what might have been considered the delinquencies of my predecessor, to disparage the efforts he has made, the labor he has performed, or to interfere in any way with the reputation his friends seem so anxious to give him, I have as far as possible avoided any allusion to Mr. Beale which could be unpleasant to his feelings; but having observed in the National Intelligencer of the 13th of July last an article from which the enclosed was taken, I send herewith an extract of a letter just received from one of my assistants at Tejon. I instructed the writer to obtain and furnish me with correct information on all subjects connected with the past and present condition of the reservation. The statements made by my correspondent may be relied upon as strictly true.

I am, very respectfully, your obedient servant,

THOS. J. HENLEY,
Superintendent.

Geo. W. Manypenny, Esq.,
Commissioner of Indian Affairs, Washington, D. C.

[Extract from the National Intelligencer.]

"Such was the confidence of the Indians in Mr. Beale, that delegations from tribes from every section of the State, and in some instances whole tribes, commenced at once removing to the Tejon, abandoning their homes forever, and carrying with them all their earthly property. Some, too far removed from the Tejon to make the journey by land, he sent down to San Pedro in a steamer, under the charge of an agent. In a short time several thousand Indians were collected on the reserve, and punctually on the day appointed, Superintendent Beale arrived.

"After holding the necessary councils with the chiefs, a plan of operations was agreed upon. Nearly three thousand acres were put under the plough, and by last accounts the crops promised a most abundant return. I cannot, within these limits, enter into any details, but will only add that entire success has attended his efforts to ameliorate the condition of the Indians under his charge. He is daily re-

ceiving applications from tribes begging for admission into his colony. Nor is the reputation of the Tejon reserve confined to the western slope of the Sierra Nevada; it has spread eastward as far as the Rio de la Virgen and the Vegas de Santa Clara in Utah Territory, and bands of miserable Root-Diggers are now soliciting for admission."

[Extract from a letter enclosed by Superintendent Henley.]

"SEBASTIAN MILITARY RESERVE, TEJON VALLEY,
September 22, 1854.

* * * * * *

"In the spring of 1850, an American named French settled in this valley, and built one of the adobe houses now in use on the reservation. His business was taking care of stock on shares; but in 1851, on account of Indian disturbances at the Four Creeks, and other outbreaks, he left the place. In May, 1852, Alonzo Ridley and David McKenzie came here for the purpose of trading with the Indians. After trading a short time, they left for about two months, and returning, took up their permanent residence. At the time of their first visit, and when they commenced their settlement, there were about three hundred Indians living here. They were called the Tejon Indians, and belonged to this valley. Their customs were, feasting and travelling a great deal, *though they had then corn and wheat fields the same as at the present*, except as regards quantity. They were very peaceable, and never committed any depredations on the whites. They were very improvident, and their liberality was unbounded. The mountain Indians, those in the immediate vicinity of the valley, from intermarriage with the Tejon Indians, have become one family. Many of them are what are called Mission Indians, having lived on the Spanish missions in time gone by. Some of them speak the Spanish language very well, and their conversation with the whites is held in this language. From what was taught them at the missions, they were enabled to plant and raise grain before the Americans came among them. When the old Spanish missions were secularized, these Indians were thrown back upon their former resources, though with the advantage of some knowledge of agriculture. On the opening of this reservation, this knowledge was practically displayed.

"During the first year of the residence of Messrs. Ridley and McKenzie, the Indians were continually talking about the Americans, and expecting the agents and presents from our government so lavishly promised by Colonel Barbour in 1851. They had heard, also, that their treaties had not been ratified by our government, and grew discontented. Numerous tales were in circulation among them to the effect that the Americans intended killing them all, and for that reason they were anxious to commence killing first. The position of the Americans, at times, was by no means pleasant.

"Mr. Beale, the former superintendent of Indian affairs, first visited the valley in August or September, 1853, one year since, for the purpose of selecting a reservation for the Indians. At that time, the number of Indians actually residing here was about three hundred and

fifty. When he had determined on making this a reservation, he held a council with the Indians for that purpose, and his intentions were well received. Active operations were commenced about November. During the month, about twenty Indians from the Frezo were brought in; they remained about one month, when they stole and ran away with eight horses on the reserve. From the Sacramento, or the north, seven were brought in under charge of a Mr. Storm. They also left in a short time, with the exception of a little boy named Lelo, now with Mr. Beale. From the Four Creeks there never have been over five or six at one time, and they did not remain. In the first six months on the reserve, the number of the Indians was increased to about six hundred, embracing all the Tejon tribes, and the tribes with which they were connected, who really belonged here, (with the exception of Juan's tribe of Lake Indians, numbering twenty-four men and their families,) and a few from the San Joaquin, Joaquin's tribe of twenty men from Kern river; which last were *sent off* by Mr. Beale's overseer, on hearing of Mr. Beale's removal. So that the Indians who have been actual residents, and now remain here, with the exception of Juan's and Joaquin's tribes, are none others but those actually belonging to this valley. According to all the information I can give on the subject, eight hundred Indians, great and small, old and young, is the highest number I have heard estimated, or can be proven to have been here *at any one time* since the commencement of the reserve."

No. 101.

Circular to Agents and Sub-agents.

DEPARTMENT OF THE INTERIOR,
Office Indian Affairs, August 3, 1853.

SIR: The attention of this office has been called to the fact that, in some superintendencies, traders have been in the habit of keeping their stores open on Sundays. This will not be permitted. Our government, in its intercourse with the Indian tribes hitherto, while constantly endeavoring to promote their physical well-being, has looked earnestly to the accomplishment of a higher and nobler object; it has sought to improve their social condition, to advance their political prosperity, to diffuse knowledge among them, to superinduce an habitual observance of morality, and to make them participants in all the advantages and blessings of a Christian civilization. This beneficent policy has my concurrence; and all superintendents, agents, and employés, are expected to co-operate in carrying it into effect.

The Sabbath, regarded merely as a political institution, is essential to the prosperity of all states and societies; but considered as an institution of the Great Father of the nations of the earth, its observance is required alike of whites and Indians, and its violation is equally destructive to the good morals and highest interests of both races; and it cannot be allowed that traders, holding a license from the government, shall, by desecrating this holy day, retard the civilization of the savages, and bring reproach upon the fair fame of our country.

You will see that compliance with this direction is strictly enforced in your agency: a violation of it will be considered just cause for the revocation of the license of the offending trader; and you are required to make report of such violation.

Very respectfully, your obedient servant,

GEO. W. MANYPENNY,
Commissioner.

APPENDIX

To the documents accompanying the report of the Commissioner of Indian Affairs, containing papers relating to certain transactions with the Menomonee Indians.

A.

My friends, the Chiefs, Headmen, and Warriors
of the Menomonee nation of Indians:

I have not forgotten you, but have thought of you very often, and hope that you are well, and that your women and children are well. I thought that I should come to see you all before now, and sent you word that I should do so. I was so certain that I should come, that I got ready to start, and had me a good thick coat made to keep me warm up in your cold climate; but I have had a good deal to do for you since your delegation came here last fall with Osh-kosh. I have been trying all the time to get you more money for your land, and to get you pay for what Col. Medill cheated you out of when he made the treaty of 1848. I am still at work at it, and shall not stop till I get it. I find that if I were to leave your business now and turn my back upon it, there would be danger of your not getting anything. But by staying here and watching it I do not doubt but that I shall succeed in getting you some more money, as I did in getting your Great Father, the President, to put off the time of your removal. And this is the reason why I do not come, for if I could do so without neglecting your business, it would be very gratifying to me to take you all by the hand in your own wigwams.

Your Great Father, the President, has appointed me to go up to buy the land of the Sioux west of the Mississippi, and the lands in the valley of the Red river of the North. I shall go, and expect to see you then, and I shall also see the country where Col. Medill wishes to send you; and then I shall be able to tell your Great Father what sort of a country it is. Your Great Father has not decided yet what he is going to do with your business, but I feel very confident that by the first of March he will do so; when he does I will write you directly. I wish you to sign the paper which I send you, which gives me power to conclude an agreement with your Great Father about how much money you are to have. If you do this, it will save the expense and delay of a new treaty out there. As I told your delegation when they were here, it is very hard to break a treaty; and I do not think I could do it

at all, so as to get anything for you, if I were to go away from here before the matter is decided, for Col. Medill has a great many friends, and they would take advantage of my absence; but by staying here and watching everything closely, I am almost certain that I shall get you more money before spring.

I will get you as much as I can; but you must sign the paper I send, that I may have power to agree how much you are to have. I cannot go away from here before I do it; for I must keep watch all the time, and look all around me, for fear that some bad men who do not care for you, or anybody but themselves, will do you still more harm. I told your delegation, when they employed me to attend to your business, that I would not receive a dollar of money from you unless I could succeed in getting your Great Father to pay you more than Col. Medill has allowed you in the treaty of 1848. I knew that you had been cheated by Col. Medill, and was determined that justice should be done you if it was in my power. This is the way I feel, yet I will not expect you to pay me anything for all that I have done for you if I don't succeed in getting some more money for you. I know that you will thank me for what I do for you, even if I do not get anything. But if I get more money for you, I expect you to pay me for what I do for you, as your delegation promised me when they were here. They talked with me then about it, and I have no doubt that Osh-kosh and all the rest will remember and tell you what was said. I told them that it was not necessary to talk about it then, as I did not know that I could get anything for you; but that when they got home, and I found out whether anything could be done, then it could be talked over by all of the chiefs, and you could determine how much you could give me. I feel so certain now that I shall get you some more money if I stay here and keep my eyes on your business, that I have concluded not to come and see you now, but to write this to you to let you know how I am getting on.

And I wish you to call a council of your chiefs and have this read to them, so that they may know all about their business; and, when it is all explained to the council, I wish you to determine how much you are willing to give me out of the money I get for you. And when you agree to the per cent. you are willing to give me, I wish you would have it put in writing, and signed by as many of you as are present, so that your Great Father may see that it is the act of your nation. I do not say anything about how much you ought to give me; I leave that to you, as I told your delegation I would do. I wish you to talk among yourselves about it, and then do what you think is proper and just. I cannot tell you how much money I shall get for you; if I could do so, I would write you word; but I am very sure I shall get you some. I hope you will attend to this business directly, as Congress will adjourn on the 4th of March, and if you do not get your money before that time you will have to wait more than a year for it. It is for this reason I stand here and send a friend to you, that you may send me word by him as soon as possible. I advise you to lose no time, but attend to this business at once. As I cannot go to see you now, and as my friend, Mr. Ewing, is also here helping me in some business and cannot leave, I have sent this to my friend in Indiana, and requested him

to go up and take it to you, as I am anxious you should have it. I wish him to put it in your hands, and I hope you will be satisfied with the condition of your business. The friend I send this by is Mr. Richard Chute, whom you all know.

I wish you to give my respects to all your people, and tell them I will always be their friend, and that I expect to see them some of these days.

Your friend,

R. W. THOMPSON.

WASHINGTON, *January* 18, 1851.

FORT WAYNE, *February* 6, 1851.

To the Chiefs of the Menomonee nation:

MY FRIENDS: I cannot go to see you, as your friend and able attorney desires; but Judge Ewing will go in my stead. He is in every way worthy of your confidence, and will do all he can to serve you.

Your friend,

RICHD. CHUTE.

The foregoing is a true copy of the original. Attest:

W. G. EWING, JR.

B.

WASHINGTON, *January* 20, 1851.

DEAR SIR: I find it inconvenient for me to visit the Menomonee country as I had expected, and have procured Mr. Chute to go up and see the Indians for me.

I shall pretty certainly succeed in getting them more money, but how much I do not yet know, as the case is not decided; but I feel very confident of success.

It is necessary that the Indians give me power to conclude the agreement with the President. This is the business for which Mr. Chute visits them; and I have written them a letter, explaining all their business as nearly as I could. I hope you will aid Mr. Chute, as it is very important to the Indians that it should be done correctly and immediately.

I wish the Indians also to agree what they are willing to give me out of the money I shall recover. This I wish them to determine without the influence of anybody, as I told them when they were here. I do not wish to take a dollar of their money that they do not willingly give, and I hope they will be told this.

I have heard nothing directly from you all since you left here. As you keep so still, you must be getting quiet up there. I hope so.

Most respectfully, your obedient servant,

R. W. THOMPSON.

W. H. BRUCE, Esq.

C.

WASHINGTON, *January* 21, 1851.

DEAR SIR: This will be delivered to you by Mr. Richard Chute, our junior partner, who visits Green Bay on business.

Should he call on you on any business connected with you, officially or otherwise, I bespeak for him your kind treatment, and any service you may be pleased to render him will be duly acknowledged by me.

I have no news worth relating. Congress is (as you are aware) again in session, but they adjourn on the 4th March proximo, this being the short session. The ordinary appropriation bills are progressing; political excitement is at a very low ebb just now; the compromise measures of last session seem to have silenced for the time being all the gassy and noisy demagogues. They may break out again, as most likely they will, in some new place.

Accept my best regard.

Very respectfully, your obedient servant,

GEO. W. EWING.

Major W. H. BRUCE,
Green Bay, Wisconsin.

FORT WAYNE, *February* 5, 1851.

DEAR SIR: The foregoing line will be handed you by Judge Wm. G. Ewing, the brother of the Colonel. I should be pleased could I deliver it in person.

You will find Judge E. a gentleman and a warm whig. Although you and I have not in all things been perfectly agreed, I hope it is not improper for me to request your courteous attentions for the bearer.

Yours, respectfully,

R. CHUTE.

WM. H. BRUCE, Esq.

D.

Whereas a deputation of the chiefs, headmen, and warriors of the Menomonee nation of Indians did, on the 9th day of September, 1850, at the city of Washington, make and execute a power of attorney whereby they appointed Richard W. Thompson, of the State of Indiana, the true and lawful attorney of the said Menomonee nation of Indians, and authorized and empowered him to act for and in the name of said nation in the prosecution of the claim of said nation for the recovery of additional compensation from the United States for their lands in Wisconsin, and for the wrong done them by the treaty of the 18th October, 1848, made at Lake Powan-hay-ken-nay:

And whereas the said power of attorney has been fully made known and explained to us: Now, therefore, we, the undersigned, chiefs, headmen, and warriors of the said Menomonee nation, in common council

assembled, at Lake Powan-hay-ken-nay, in the said nation, do hereby, in the name of our said nation, by these presents, ratify, sanction, and confirm the act aforesaid of our said deputation in making the aforesaid power of attorney, and in the employment of the said Richard W. Thompson, and do recognise the same as binding upon us in all respects, and as fully and effectually as if the said power of attorney had been executed in general council of said nation.

And we hereby delegate to our said attorney full and ample power to conclude an agreement with our Great Father, the President of the United States, in relation to the aforesaid claim, and to agree upon, adjust, and settle the amount of money to be paid our said nation in virtue thereof; hereby ratifying and confirming what our said attorney may lawfully do in the premises.

Done in common council of the Menomonee nation on the 15th day of February, 1851, and at Lake Powan-hay-ken-nay, in said nation, in the State of Wisconsin.

Osh-kosh,	his x mark.	Shawwanon,	his x mark.
Jan-ma-tan-pi-son,	his x mark.	Shawpoatuk,	his x mark.
Wy-tah-sauh,	his x mark.	Tah-ko,	his x mark.
Corron Glande,	his x mark.	Osh-keh-he-nay-new,	his x mark.
Tho-nee-men,	his x mark.	Ja-bo-she-ga,	his x mark.
Pe-je-pe-ka,	his x mark.	Peter Jan-a-tak,	his x mark.
Little Wave,	his x mark.	Che-quo-tuni,	his x mark.
Ah-kin-na-pe-wen,	his x mark.	Sho-nee-nien,	his x mark.
Wan-gid-jan,	his x mark.	Cha-wan-an,	his x mark.
Kee-chee-new-pi-bro,	his x mark.	Ah-ko-no-may, per Osh-kosh, his father,	his x mark.
Mett-i-get,	his x mark.	Ai-ia-she,	his x mark.
Ka-she-ga-she-ga,	his x mark.	Me-kek,	his x mark.
Ekk-am-mot,	his x mark.	We-pee-men shaw,	his x mark.
Wa-te-kon-nay,	his x mark.	Shaw-wan-no-gi-gid,	his x mark.
Pe-quaw-deg-ni-ni,	his x mark.		
Samotte,	his x mark.		

The foregoing was interpreted and fully explained to the said chiefs in council before it was signed by them, in our presence.

F. J. BONDUEL,
Superintendent and Missionary.
GEORGE COWN.
JOHN B. JACOBS,
Interpreter.
W. G. EWING, Jr.
TALBERT PRICKET,
Interpreter.
GEO. F. WRIGHT.
EDWARD F. SAWYER.

We, the undersigned, Alexander Spalding, register, and Edgar Conklin, receiver of the Green Bay land office, do hereby certify that we were present, and heard the foregoing power of attorney to Richard

W. Thompson read, and fully explained and interpreted by John B. Jacobs and Talbert Pricket, interpreters, sworn for that purpose, to a delegation of twelve of the principal chiefs of the Menomonee nation, whose names are subscribed hereto, viz: Corron Glande, Wy-tah-sauh, Sho-ne-nien, Samotte, Shaw-wa-non, Tah-ko, Osh-keh-he-nay-new, Little Wave, Ah-kin-na-pe-wen, Wan-gid-jan, Che-quo-tuni, Shaw-po-a-tuk; and who state that they came to acknowledge the same before their sub-agent at this place, who now is and has been absent for the last twenty or thirty days; and they acknowledge the same to be their act and deed as chiefs of their nation, for the purposes therein expressed.

EDGAR CONKLIN,
Receiver United States Land Office.
ALEXANDER SPAULDING,
Register.

GREEN BAY, *February* 28, 1851.

We hereby certify that the greater part of the within named principal chiefs and headmen of the Menomonee nation, whose names are signed to the foregoing power of attorney, appeared before us this 10th day of March, A. D. 1851, at Lake Powan-hay-gon, and having the said power of attorney read and fully interpreted and explained by us, acknowledged their signatures, and also stated that it was the wish of their people that we should certify to the same as being their free act and deed, without any undue influence having been made use of on the part of any one, and for the purposes therein expressed.

WILLIAM H. BRUCE,
U. S. Sub-Agent for the Menomonee Indians.
WILLIAM POWELL,
United States Interpreter.

E.

STATE OF WISCONSIN, COUNTY OF WINNEBAGO,
February 17, 1851.

We, the undersigned, were present at a national council of the Menomonee Indians, held at Lake Powah-hay-ken-nay, in Wisconsin, on the 15th day of February, 1851, when we heard read and explained to the chiefs, headmen, and warriors of said nation, a letter from Richard W. Thompson, their attorney in the city of Washington, and dated the 18th day of January, 1851. In said letter the said Thompson expressly said to said Indians that he would not name any sum to be paid him by said nation for his services as their attorney, but that he left that to be determined by the chiefs, headmen, and warriors themselves, as he had told their delegation in Washington he would do.

Whereupon the said chiefs, headmen and warriors, consulted among themselves, and agreed to give said Thompson thirty-three and one-third per cent., or one-third part of whatsoever sum he should recover

from the United States for them, by virtue of the agreement now existing between them and him.

We also state that they were not influenced to this determination by any persuasion, or by the employment of any artifice whatever, but that the same was their voluntary act and was perfectly well understood by them all. We saw them execute the agreement and power of attorney to said Thompson of their own accord, which agreement bears the same date herewith.

JOHN B. JACOBS.
TALBERT PRICKET.
GEORGE COWN.
F. J. BONDUEL,
Superintendent and Missionary.

STATE OF WISCONSIN, *County of Winnebago, ss:*

This day personally came before me the undersigned, a notary public in and for said county, F. J. Bonduel, George Cown, John B. Jacobs, and Talbert Pricket, who, being duly sworn, did severally declare that the foregoing affidavit signed by them was true in substance and matter of fact.

[L. S.] Given under my hand and seal notarial, this seventeenth day of February, A. D. 1851.

GEORGE F. WRIGHT, *Notary Public.*

STATE OF WISCONSIN, *County of Winnebago, ss:*

I, George F. Wright, a notary public in and for said county, do hereby certify that I am personally acquainted with the Reverend F. J. Bonduel, George Cown, John B. Jacobs, Talbert Pricket, and E. F. Sawyer, (all citizens of the county except John B. Jacobs,) who have witnessed a certain power of attorney and agreement of the Menomonee Indians to Col. R. W. Thompson, dated the 15th day of February, A. D. 1851, and believe them to be of good moral character, and men of truth and veracity.

[L. S.] In testimony whereof, I have hereunto set my hand and seal notarial, this 19th day of February, A. D. 1851.

GEORGE F, WRIGHT, *Notary Public.*

STATE OF WISCONSIN, *County of Winnebago, ss:*

I, E. R. Baldwin, clerk of the circuit court of said county, do hereby certify that I am personally acquainted with the Reverend F. J. Bonduel, George Cown, John B. Jacobs, Talbert Pricket, and E. F. Sawyer, (all citizens of this county except J. B. Jacobs,) who have witnessed the execution of a certain power of attorney and agreement of

the Menomonee Indians to Col. R. W. Thompson, dated the 15th day of February, A. D. 1851, and believe them to be of good moral character, and men of truth and veracity.

[L. S.] In testimony whereof, I have hereunto set my hand, and seal o said court, this 19th day of February, A. D. 1851.

E. R. BALDWIN, *Clerk.*

F.

OSH-KOSH, *March* 19, 1851.

DEAR SIR: I have just returned from the Wisconsin, where I was with Major Bruce, who, after seeing most of the Menomonees, has kindly certified Col. Thompson's papers, same as Col. Babcock and Col. Lea did like ones for us last fall, and for Col. Thompson.

I was never before acquainted with Major Bruce, but I now believe that he has the true interest of the Menomonees at heart, and desires to do all he can, consistent with his official duty, to promote their true, present, and future interests.

Major Bruce says that Ku-chu-new and Shaw-anno-fre-nessee are heads of bands and influential chiefs, and he thinks it important that their names should be had; and for this purpose, we have furnished him with copies of the power of attorney and agreement.

Will you and Mr. Kitson please to get those chiefs to go up to Green Bay; please go with them to Major Bruce, and try and get their signatures. Keep an account of all proper expenses, and we will pay it, and thank you for your help. Major Bruce is anxious to see the Indians get an increased allowance.

Truly your friend and obedient servant,

W. G. EWING, SR.

Mr. J. B. JACOBS.

P. S.—Major Bruce says that Medill's map did not include the Menomonee country west of the Wisconsin, and a large part of it north of Lake Pow-an-he-gon, and only embraced about a quarter of a million of acres out of all their country.

This will be of great service at Washington in prosecuting the claim of the Menomonees, and I hope that there will be union and friendship between the agent and all interested in those Indian matters; he can help very much.

Thus you see we can throw a great error, and that the Menomonees got pay for only a small part of their country. Let me hear from you at Fort Wayne, Indiana.

You need not purchase the eight wolf-skins, but use the six dollars I gave you to help pay the expenses of the two chiefs. I will have a racoon robe made; think it will be lighter, better, and handsomer.

I thank you for your kindness to oblige me. E.

G.

FORT WAYNE, *March* 29, 1851.

DEAR SIR: On reaching home I found letters from my brother, giving an account of the amendments tacked on to the annual Indian appropriation bill in the House, much of which he attributes to Mr. ****** to get Col. R. W. Thompson legislated out of the office of commissioner to treat with the Sioux and half-breeds, and before he gets through with it he may have occasion to regret the part he played in it.

In these same amendments, all the agents and sub-agents were legislated out, and but seventeen out of twenty-three east of the Rocky mountains, and north of Mexico and Texas, retained—omitting six, when our country rather calls for an increase of them. I am surprised at our whig administration for this. Among this number you and all in Michigan are omitted.

Neither your office nor that of commissioner to treat with the Sioux was either very important or profitable, yet I regret to see uncalled for changes; and particularly so, as they appeared to have been instigated by the recent apostate from the whig cause, Mr. Locofoco ******. Col. Thompson is much exasperated. During this short session there has been much excitement, and but little effected in these Indian matters. Nothing done or moved in the Menomonee matters; they are as before, and most likely will remain so for another year. In the mean time, if the President requires them to remove west, the contract for that object will be an object.

Col. Thompson will be at Washington for some time, and so will my brother. Write to them freely; you will find them right and true. If that could be carried out as we talked the matter over, it would result in a good profit. Write to my brother about this. I have said to him what was proposed between you, Wright, and us. Mr. Chute will send you a copy of Mr. Coquillard's contract; I have handed it to him. I am compelled to go in the morning to St. Louis to provide funds for our transportation contract to New Mexico, and write in haste. Will be back in twenty days. Let me then hear from you; we must try and make this business tell well yet. My respects to Capt. Powell.

Very respectfully, your obedient servant,

W. G. EWING, SR.

Major WM. H. BRUCE,
Green Bay, Wisconsin.

P. S.—Capt. Elias Murray is the superintendent for the northern Indians. Col. Thompson and my brother took an active part in his appointment, and he is their friend; he lives in an adjoining county to us here, and expects to be stationed in Dubuque, Iowa, and next year at St. Paul, in Minnesota. He is a very worthy, experienced, and talented gentleman. E.

H.

Agreement this day made and entered into between W. G. & G. W. Ewing and William H. Bruce, witnesseth: That the said Bruce agrees to aid and assist the said W. G. & G. W. Ewing in the collection of any and all claims now in the hands of Ewing, Chute, & Co., or which they or the said W. G. & G. W. Ewing may hereafter procure against the Menomonee Indians; and the said Bruce agrees to place no obstacle in the way of their collection, and is to aid and assist said firm, when called on, in procuring such other claims as they have not yet secured; and the said Bruce also agrees to and with the said W. G. &. G. W. Ewing that he will aid the attorney of said Menomonee Indians in prosecuting a claim in favor of said Indians against the United States, for additional remuneration, for the lands sold by them in the treaty of 1848; and that he will in no way or manner put any obstacle in the way of the prosecution of said claim, but will aid and assist in procuring the largest possible additional remuneration for the largest quantity of land, and the largest consideration specified in the report of the Commissioner of Indian Affairs to the Secretary of the Interior, just made.

In consideration of which services and assistance as above, when rendered, the said W. G. & G. W. Ewing agree and obligate themselves to pay the said Bruce the sum of five thousand dollars, to be paid when the money recovered by said Indians of the United States shall be paid to them and their attorney, and when the said claims (now in the hands of said W. G. & G. W. Ewing, and in the hands of the said Ewing, Chute, & Co., and such other claims as they may hereafter procure) shall have been paid or disposed of.

It being expressly understood and agreed to between the parties hereto, that for and in consideration of the said aid and services of the said Bruce, in good faith, the said W. G. & G. W. Ewing agree to and promise him a *contingent* compensation out of said business operation, the sum of five thousand dollars, payable when and as hereinbefore specified.

In testimony whereof, the said W. G. & G. W. Ewing, and the said William H. Bruce, have hereunto subscribed their hands and seals. Done at the city of Washington, in the District of Columbia, this 24th day of April, A. D. 1851.

W. G. & G. W. EWING, [SEAL.]
WM. H. BRUCE, [SEAL.]

Upon the allowance being made by the government of an additional remuneration as herein contemplated, and the payment thereof, or evidence of the same being issued, the said W. G. & G. W. Ewing will procure the amount of five thousand dollars, and transfer the same to the said W. H. Bruce, taking his obligation therefor, and for the faithful fulfilment on his part of the remaining stipulations and conditions of the said agreement just made, which is to comprise, include, and embrace all claims of traders now in the possession of said W. G. &

G. W. Ewing, or the said Ewing, Chute, & Co., or which may hereafter come to their hands for collection out of and from the moneys arising under the additional allowance now being prosecuted for, by their attorney, before the department.

W. G. & G. W. EWING.
W. H. BRUCE.

I.

NORTHERN SUPERINTENDENCY OF INDIAN AFFAIRS,
Milwaukie, May 20, 1854.

SIR: I arrived from the Indian country at this place to-day, and have the honor to enclose the treaty concluded with the Menomonees on the 12th instant, and the pleasure to state, that probably but few treaties have heretofore been concluded with as little interference on the part of traders and other interested parties, and with as full an understanding on the part of the Indians of the subject before them.

The expenses, I am happy to state, will be considerably less than my estimate. To reimburse me for moneys so far expended, I respectfully request that, at your earliest convenience, you cause to be transmitted to me a treasury warrant on the collector of this port for the sum of $950.

Very respectfully, your obedient servant,

FRANCIS HUEBSCHMAN,
Superintendent.

Hon. GEO. W. MANYPENNY,
Commissioner of Indian Affairs, Washington City.

J.

Extract from a letter addressed to the Commissioner of Indian Affairs, by Francis Huebschman, Superintendent of Indian Affairs, northern superintendency, dated at Milwaukie, May 21, 1854.

"The treaty forwarded to you yesterday is signed by all the principal chiefs, except Osh-kosh and Ke-she-na. The last named, with his band, have never come on to the land assigned to the Menomonees, and could not have been sent for without a number of traders of the most dangerous character learning that a treaty was to be made. Osh-kosh was, as I learned, not opposed to the treaty; but having promised his son-in-law, a French trader on Wisconsin river, that no treaty should be made without his presence, he avoided signing the treaty."

K.

NORTHERN SUPERINTENDENCY,
Milwaukie, November 1, 1854.

SIR: Soon after I arrived in the Menomonee country (on the 7th of October,) I learned that R. W. Thompson, of Indiana, had left there a day or two previous, after having obtained, at a meeting held at night, the signatures of the chiefs to a paper drawn by him, or one of his friends. Those of the chiefs whom I asked about it did not exactly know the purport of the paper, but stated that Mr. Thompson claimed to have carried the late treaty, and the amendment to it, through the Senate; and from what they had been told they believed to be under great obligations to him.

I noticed that there were an extraordinary number of gentlemen on the pay-ground. without any ordinary business; and I soon found out that there was a general movement among traders and claimants in relation to their claims against the Menomonees. Mr. Thompson had probably taken the lead; and as the good success of Robert Grignon in obtaining an appropriation of nineteen thousand dollars for a claim against the Menomonees had set many in the north part of the State dreaming golden dreams, Mr. Thompson had found a field well prepared for his operations; and it seems that the other claimants had assisted him to obtain such action on the part of the chiefs as he desired, with the understanding that he was to assist them in return. All these movements were underhanded, and I was not approached in relation to these claims, except that Mr. Gumar and Mr. G. F. Wright suggested to me that it would be a good thing if claimants and Indians met and made an arrangement wiping out all old claims—"lumping it," so as to make an end of them. I answered, that I would investigate anything which would be brought before me properly; that as to "lumping it," that was not my way of doing business. I further told them that I could not encourage them, as there were no funds under the different treaties with the Menomonees applicable to claims of such magnitude and character; and as to obtaining appropriations from Congress, (like Robert Grignon did) such a bill might never again succeed in Congress.

After the pay-roll was finished I inquired of the chiefs in relation to the business they had transacted in their nightly meetings, which startled them, and they were evidently afraid that they had done something wrong. However, they promised to make me acquainted, in a council to be held after the payment, with everything they had done. In relation to a contract which they had made with R. Jones about the same time, in August, when they had signed the supplementary agreement, accepting of the amendments of the Senate, and by which Mr. Jones was allowed to cut logs on the Menomonee reservation, I gave them an explanation of the limit of their rights as to the use of timber, &c., and reprimanded them earnestly for what they had done. However, sub-agent Suydam is more to blame for this transaction than the chiefs, and deserves the censure which he received in a letter a copy of which is herewith enclosed.

After many attempts to evade my inquiries, which were quite

amusing, Osh-kosh, at the council held after the payment, handed to me the paper which they had signed in one of their nightly councils, a copy of which is herewith enclosed. The pretence that Mr. Thompson, by his influence, obtained the ratification of the late treaty, is not clearly expressed in the document, but was firmly impressed upon the minds of the Indians. I told the chiefs that it would be news to members of the legislature of 1852 that Mr. Thompson, by his influence, obtained the passage of the resolution assenting to their remaining in the State, and that the United States senators would be astonished to learn that they had ratified the late treaty at the instance of Mr. Thompson, while if he had any influence, it was used in attempting to defeat the ratification of it. I told them, further, that as their signatures had been obtained under false pretences, and as they had no right to grant or give any moneys which were to be applied by treaty stipulations for the benefit of their next generation, the whole transaction falls to the ground and is null and void, with which declaration they seemed to be perfectly satisfied. On my inquiring afterwards, and repeatedly, if they had anything more to communicate to me, I was answered that they had not, and from that concluded that the other claimants were waiting for an opportunity more favorable to them, or intended to prosecute their claims without giving me an opportunity of examining them. I was therefore somewhat disappointed, when I opened the package from Mr. Suydam, in finding, instead of a draught of school-house and other reports due from him, the enclosed memorial of the chiefs of the Menomonees in relation to claims against their tribe. The list of claims was separate from the memorial and merely folded in, as I forward it to you. The council must not have been as general a one as sub-agent Suydam states, as three head chiefs and a number of other chiefs have not signed the memorial. I do not suppose that it can be contended with any degree of probability, that these claims were ever carefully examined by the Menomonee council. It took them the most of two days, before the payment, to act upon a few simple accounts, out of which I have reported those to your office which were allowed; and at the same rate it would take them a great length of time to act understandingly upon such a number of claims as are included in the list. I doubt very much whether the young men of the Menomonees would sanction the action of some of their chiefs, if they were to understand that R. W. Thompson and the other claimants were to receive two-thirds of the annuities stipulated to be paid to them after the year 1867.

It will be perceived that the interpreters acting at the council, and all the witnesses to the signing of the memorial, are among the claimants, and I leave it to you to judge how fairly the whole transaction was conducted. However, as sub-agent Suydam states that it is the desire of the chiefs that the memorial be forwarded to your office, I do not feel warranted to refuse to do so.

Very respectfully, your obedient servant,

FRANCIS HUEBSCHMAN,
Superintendent.

Hon. Geo. W. Manypenny,
Commissioner of Indian Affairs, Washington City.

L.

Whereas, on the 9th of September, 1850, at the city of Washington, before the Commissioner of Indian Affairs, a deputation of the chiefs and headmen of the Menomonee nation of Indians employed Richard W. Thompson, of the State of Indiana, to act as the attorney of said nation in endeavoring to prevent their removal west of the Mississippi river, and in the prosecution of a claim against the government of the United States for additional compensation for the land sold by said nation to the United States by the treaty of October 18, 1848; and whereas our said nation, in general council assembled, did, on the 10th February, 1851, ratify and approve the appointment and employment of said Thompson as aforesaid; and whereas, on the 15th February, 1851, we, the chiefs, headmen and warriors of our said nation, in general council assembled, of our own free will and accord, and with the consent of said nation, made one certain agreement, by which we promised that the said Thompson should have and receive thirty-three and one-third per cent., or one-third part of whatever sum should be allowed our nation by the United States, in addition to what was allowed our said nation by the said treaty of October 18, 1848; for the faithful fulfilment of which agreement we, the said chiefs, did then pledge the honor and faith of our said nation by the authority of the whole nation; and whereas our said attorney has attended faithfully to the business aforesaid since the said 9th of September, 1850, and has secured to us a home upon Wolf river, in Wisconsin, where we now live; and has obtained the consent of the legislature of that State that we may remain here, which was the most important object to be gained by our nation, as by the said treaty of 1848 we were to have been sent to the Crow-Wing river, west of the Mississippi, where we would have been destroyed by the Chippewas, Winnebagoes and Sioux—all of which services have been rendered by said attorney without the payment to him of a single dollar by our said nation; and whereas we have lately made a treaty with the United States, by the provisions of which, and the amendment thereto made by the Senate of the United States, our nation is allowed, in addition to what they were allowed by the said treaty of 1848, the sum of two hundred and forty-two thousand dollars, or thereabouts, to be made in the manner therein specified: now, therefore, we, the undersigned, the chiefs and headmen of the Menomonee nation of Indians, in general council assembled, do hereby again ratify and confirm and recognise our said contract and agreement with our said attorney, and do hereby request our Great Father, the President of the United States, and the Congress of the United States, that he and they will pay or cause to be paid to our said attorney, Richard W. Thompson, the one-third part of what is allowed our nation by the aforesaid last-named treaty, to be paid to him in money at the city of Washington; and we hereby stipulate for our said nation that whatsoever sum shall be thus paid our said attorney, shall be charged against the amount due us under said last-named treaty, and deducted from the amount hereafter to be paid us by virtue thereof, in whatsoever manner the sum is to be paid by said treaty, and that the United States shall be discharged therefrom forever hereafter; and we further request

that the same be paid to our said attorney before any other claim against us is paid out of the proceeds of the last-named treaty; and we further stipulate and agree, that if it shall be necessary to depart from any of the stipulations of said treaty in order to pay said money to our said attorney, the same may be done; and if done, the same is hereby ratified and declared to be binding upon our said nation.

Done in general council at the Falls of the Wolf river, this 4th day of October, A. D. 1854.

Osk-kosh,	his x mark.	Ash-ki-hi-nah-nien,	his x mark.
Ah-yam-e-tah,	his x mark.	Ah-po-me-sah,	his x mark.
Ki-shi-nah,	his x mark.	Mah-man-ki-wel,	his x mark.
Na-motto,	his x mark.	I-yah-shie,	his x mark.
Canon,	his x mark.	Te-qua-co-nah,	his x mark.
Wah-ke-chion,	his x mark.	Co-mah-ni-kien,	his x mark.
Soulinee,	his x mark.	Wah-ta-sah,	his x mark.
Tick-co,	his x mark.	Sho-ni-on,	his x mark.
Shaw-bie-tuck,	his x mark.	Shaw-boi-ce-gay,	his x mark.
Ah-kee-nee-bo-wa,	his x mark.	Nah-nay-hay-tock,	his x mark.
Tah-yah-we-sa,	his x mark.		

M.

To His Excellency the President of the United States, and to the honorable the Senate and House of Representatives in Congress assembled, greeting:

The undersigned, principal chiefs, headmen, councillors, and warriors of the Menomonee nation or tribe of Indians, (and as such, being a majority of the said chiefs and headmen, and fully competent and authorized to act for ourselves and for our said tribe,) and for and on behalf of ourselves and of our said people, known as the Menomonee tribe of Indians, we do now declare and make known, in open council assembled, this day, with the full knowledge, consent, and approbation of our said people, that whereas we, the said Menomonee people, have long been the friends and allies of the government and people of the United States, and that ever since (as well as long before) the war of 1812 our people have resided on or near to the waters of Fox river, which empties into Green bay, in the State of Wisconsin; that we have, at different times, made treaties with the government of the United States, and have relinquished to said government a very large and valuable country, and yet our annuities have always been small and inadequate to our absolute wants, and our hunt for many years past has not been very good, and therefore our people became much indebted to their traders, and other friends and neighbors, *more* than they could pay:

And whereas it is, and always has been, our desire and intention to pay all of our just debts when in our power to do so, and to recompense our traders and other friends, who have ever been good to our people; and whereas our traders, and other friends and neighbors,

(to whom we are justly indebted,) have always been kind to us, and have supplied us with goods, clothing, provisions, ammunition, &c., at times when we were in great need and *suffering*, and when we had not the means to purchase and pay for such necessary supplies, and must have suffered, and perhaps perished, without them; and whereas we know all those persons who have, from time to time, thus befriended and credited our people, and to whom we are therefore justly indebted, and have always desired and intended to pay when in our power to do so; *therefore*, we do now declare and make known, and assume, for ourselves and for our said tribe, the payment of our said national debts, which we have heretofore and now caused to be examined, ascertained, and scheduled, as hereunto annexed.

On the 17th of June, 1849, we caused an examination of our indebtedness to be made by two persons whom we selected—namely, Charles Tollar and Edward Oathewaite. They made their report, which we approved; and then we made part payments thereon, but we left many unpaid balances then due. And there were certain other debts which our tribe owed, and which we assumed on the 25th of February, A. D. 1851, and these just demands have never yet been paid: now, therefore, in order to make a *final* adjustment and settlement with our creditors, and to release ourselves and our nation forever thereafter from any and all existing *national* liabilities and debts to our said traders and friends, or to any other persons—

We have caused the annexed and foregoing schedule of our national debts to be carefully examined and made, and have satisfied ourselves, and our people know and are satisfied, that we and they do, at this time, justly owe the persons, and their assignees and other legal representatives, the sums of money therein stated, respectively, opposite to their names; and that most of which said sums were ascertained and due prior to the 18th day of October, 1848, and others prior to February 25, 1851, and all of which we are satisfied is justly owing to our aforesaid creditors, and to their assigns, as therein stated.

We do therefore declare and make known our desire and intention to pay the same out of the instalment moneys, or additional allowance, which the government of the United States has agreed and stipulated to pay our said nation in our late treaty, made on the 12th of May, 1854, for and on account of lands which were embraced by the treaty of October 18, 1848, and which we did not receive any pay or compensation for. In that treaty of October, 1848, we think we did not get pay for *all* the lands embraced by that cession. In the late treaty, made in May last, a further and additional sum of money was stipulated to be paid to us for said lands; now, out of *that* additional consideration money we desire and intend, and assume, to pay off all of our said old national debts as acertained, agreed upon, and set forth in the annexed and foregoing schedule, all of which are hereby freely, voluntarily, and solemnly acknowledged and assumed to be justly due and payable, and to have been due and owing by our said tribe or nation *prior* to the first day of September, A. D. 1852.

We do, therefore, hereby request, authorize, and direct, that the President of the United States, and that the Congress of the United

States, may, and will, cause the same to be paid to our said creditors, and to their said assignees, and other legal representatives named in said schedule, out of our said additional compensation money named in said last treaty, or otherwise.

We repeat again, and *particularly*, that we wish these our said national debts to be paid out of said increased allowance for our lands ceded by our treaty of 18th of October, 1848, and we earnestly request and authorize the President, and the Congress of the United States, to so pay the same, or in such other way and manner as you in your wisdom and justice may consider more just and proper.

The aggregate amount of our said national indebtedness now ascertained, agreed upon and assumed, and as shown by the annexed and foregoing schedule, is $87,436 34; which said sum of eighty-seven thousand four hundred and thirty-six dollars and thirty-four cents we now request and direct to be paid by the President of the United States, or by the Congress of the United States, at the treasury of the United States, at the city of Washington, out of our said national funds, accruing, as hereinbefore stated, under our last treaty, or otherwise, and to pay the same to the persons, respectively, who are named in the annexed schedule, and to their said assignees, and other representatives who may be legally authorized to receive the same.

And this shall be the nation's and our full authority therefor; and it shall be our and our nation's full and proper receipt to the United States for said amount of money, paid to us under the provisions of said treaty of May last, or otherwise. And this we declare to be our full and complete request and authority to the President and Congress of the United States, (both, or either,) to so pay over at the treasury of the United States, at Washington city, the said money, in the way and manner as herein requested.

We again declare, that our tribe has always promised our said creditors to pay them so soon as we could recover and procure from the United States a sum of money sufficient, on account of the said lands embraced in our treaty of 18th October, 1848.

Our late treaty of 12th May last, as amended by the Senate, gives us a sum sufficient, and more than is required; and we now request, and direct, that our said national debts may be so paid.

Our creditors have not, and do not now, ask or expect us to appropriate our small annuity moneys to the payment of their demands; but from the increased allowance made in the said last concluded treaty, they ask to be paid.

And we do hereby stipulate, for ourselves and for our said nation, that the aforesaid sum of $87,436 34, when so paid to our creditors, shall be charged against the amount due, and coming to us under said last named treaty, and may be deducted from the sum hereafter to be paid us, by virtue thereof, in whatsoever manner the same is to be paid us by said last treaty; and that the government of the United States shall be discharged therefrom forever thereafter, for the amount so paid our said creditors. And we further stipulate, and agree, and bind ourselves, and our said nation, that if in paying our said creditors it shall become necessary to depart from any of the stipulations contained in said last concluded treaty, the same may be done; and if done,

the same is hereby ratified and declared to be binding upon our said nation. It was always our wish, and intention, to pay our said creditors; and but for the fear and *dread* of being required to move west o the Mississippi river, (where our people never desired to go,) we would have held out for a larger sum of money than has been stipulated for our lands, taken by the treaty of 18th October, 1848. We thought we were entitled to the sum which the Indian committee of the Senate found and reported as due to us; and out of this, we hoped and expected to pay our creditors. And inasmuch as we are only to receive a small part of that amount, we hope that the government of the United States will either now advance the sum required to pay our said debts, as an *additional* consideration to us, for said lands ceded in 1848; or that it may be appropriated by the government now, and advanced by the United States on account of our instalments, which do not commence to fall due until the year 1867. We did not fully comprehend the fact that it would be *fifteen* or *twenty* years before we could pay our said debts; and it would be very hard to ask our creditors to wait so long for their pay. In fact, we never so intended this; it is the result of our not properly comprehending the subject at the time. We blame no one but ourselves for this great oversight.

We hope the government will not insist upon it, but that it may be pleased to appropriate and pay this money now. We signed the treaty hastily, and some of us very reluctantly; and we have surrendered much (that we thought we should have received) because our people were *alarmed* and *excited* for fear they would, if they refused, be required to move to Crow Wing river, where we would be in great danger of being destroyed by other numerous and hostile Indian tribes there. We were then, as we are now, *anxious* to provide means to pay our creditors, and we earnestly ask that they may be paid, without further delay, in the manner we have requested, or in some other just and reasonable way. It was mainly the fear and dread of being sent west of the Mississippi that induced us to sign the late treaty without having first made some suitable arrangement for paying our creditors, and before our principal chief and some other chiefs did or would sign it, they were informed that the nation could arrange and provide for having the debts paid.

This act of justice to our creditors, and the securing this land here for our permanent home, were the main causes which induced us to sign the last treaty, and to accept so much *less* than what the Senate had found and reported to be due to our nation. We hope, then, that the government will help us to do justice, and pay our said creditors; and if the government of the United States will pay them, and not take it from our funds, we will feel very grateful, because we are poor. If you are not willing, however, to pay them in that way, then pay them out of our money, as we have hereinbefore requested. And it is expressly understood and agreed that our said creditors, their assigns, and other legal representatives, do, and will, receive the said money, when paid as herein provided, in full payment, satisfaction, and discharge of all national demands against our said tribe, of whatever name, kind, or nature.

And we do further state and make known, that provided the President of the United States, and the Congress thereof, shall decline and fail to pay our said creditors in any of the several ways hereinbefore requested and proposed, that then we request of the President of the United States, or of such other officer or head of department of the said government, having authority and power to do the same, and we do hereby fully authorize the President, or such other proper officer of the government, to pay, or cause to be paid, our said debts, at the city of Washington, in the District of Columbia, out of any of our trust funds now in the hands and keeping of the said government of the United States. We have due, and belonging to our tribe, under our treaty made at Cedar on or about the 3d of September, 1836, and now in the hands of the government, (and as will be seen by reference to said treaty,) some seventy-two thousand dollars, with the interest that has accrued thereon since said treaty was ratified.

Now, from these said *trust funds*, we desire that the President, or any other proper officer of the government, may and will cause our said debts (as stated in the annexed schedule) to be paid; and this shall be full and proper authority, and our receipt therefor. We therefore do now authorize and request that our said debts be so paid by the government out of our said trust funds, in its hands and keeping, and to be paid at Washington city, in the District of Columbia, as soon as practicable, by the President of the United States, or by the Secretary of the Department of the Interior, or by any other officer of the government having power and right to do so, and having charge of our said trust funds, or of a sufficient amount of them to pay and discharge our said debts; and this shall be our nation's *full authority* and *receipt* for said money so paid out for our use and benefit.

Signed, (in duplicate) after the same was fully explained and interpreted to us in full council, the day and year as first above written. And we do also hereby appropriate, and request and direct to be set aside and paid annually, (beginning with the year 1855,) the sum of six hundred dollars, towards the support of a Roman Catholic pastor, to reside among our people, and the same to be paid for a term of twenty years, out of our said trust funds, or otherwise.

Osh-kosh,	his x mark.	Nar-na-hay-tock,	his x mark.
Ah-yah-mĕ-tah,	his x mark.	Par-yah-we-say,	his x mark.
Ke-she-nah,	his x mark.	Au-wa-sha-şaw,	his x mark.
Na-mote,	his x mark.	Ma-cut-ta-pe-nais-see,	his x mark.
Soulinee,	his x mark.	O-shaw-wan-ne-pe-nais-see,	his x mark.
Wau-ke-cheon,	his x mark.	Oke-maw-pe-nais-see,	his x mark.
Osh-ke-he-na-nien,	his x mark.	Tickco,	his x mark.
Wah-taw-saw,	his x mark.	Wah-pe-nah-nashe,	his x mark.
Ah-po-me-saw,	his x mark.	Che-chu-quah-no-wah,	his x mark.
Mosey Hart,	his x mark.	Kah-we-sotte,	his x mark.
Show-ne-on,	his x mark.		
Mar-ma-ke-met,	his x mark.		

We, the undersigned, interpreters and others, do certify that the foregoing was fully interpreted and explained by us; after which the

said chiefs and headmen freely and voluntarily signed the same with a full knowledge of the purport and contents, meaning, and object thereof.

WILLIAM POWELL, *Interpreter.*
WILLIAM JOHNSTON, *Interpreter.*
F. J. BONDUEL.
JOHN G. KITTSON, *Interpreter.*
JOHN B. JACOBS, *Interpreter.*
ROBERT GRIGNON.
S. JUNEAU.
LEWIS B. PORLIER.
LUKE LABORDE.
GEORGE COWN.
HENRY TOURTILLOTTE.

On this day, the 16th October, 1854, the chiefs and headmen of the Menomonee tribe of Indians held a council, which, at their special request, I attended. The council was a general one, held at their usual council-room and pay-house, and nearly all of the principal chiefs and headmen of the tribe, as well as many others, were present.

The tribe, through its chiefs and headmen, desired me to certify to their assent to the schedule and statement set forth in the within and accompanying exhibit and settlement, which they had just made with their creditors, (their traders and others.) They expressed their approval of the same, and acknowleged that they had affixed their signatures thereto, with a full knowledge and understanding of their contents, and that they wished their debts all paid, as therein stated.

And I do hereby certify, agreeably to their said request, that their assent and acknowledgment as aforesaid was made freely and unanimously in my presence, in their own language, as follows, to wit:

"We have held a council by ourselves, and have considered the case of the traders, and others, to whom our tribe is justly indebted, and the great loss they must suffer on account of there being no provision made in our late treaty to pay them. We have therefore caused this our said petition and statement of our debts to be carefully made up, as it is, and which we now lay before you as our agent. We wish you to put your name to it and send it to the department, or Great Council, at Washington. It is our own act, and we want it paid. If these, our just debts, can be paid, as we wish, we will then be a happy people."

There was entire unanimity and harmony on the part of the Indians in this expression of their desire to pay their debts. William Powell (late United States interpreter) and William Johnston acted as interpreters, and I am satisfied that the whole was fairly interpreted, and that the Indians fully understood it. They said their debts were just, and ought to be paid.

JOHN V. SUYDAM,
Sub Indian Agent.

FALLS OF WOLF RIVER, ON MENOMONEE
LANDS IN THE STATE OF WISCONSIN,
October 16, A. D. 1854.

N.—*Schedule of national debts and unpaid balances due and owing by and prior to their treaty of October* 18, *A. D.* 1848, *and after a part also of national debts ascertained to be due and owing on the 25th day tember, A. D.* 1852.

Number.	Names of the creditors.	Amounts allowed June 17, 1849.	Amounts paid June 17, 1849.	Balances yet unpaid.
1	John Lawe, transferred to A. M. F. Co.....	$21,134 47	$5,400 00	$15,734 47
2	Augustin Grignon..............................	12,858 75	5,400 00	7,458 75
3	Estate of Amable Grignon.................	1,222 89	472 00	650 89
4	Charles A. & A. Grignon.................	692 49	291 00	401 49
5	Estate of Louis Grignon..................	231 63	98 00	133 63
6	Catherine Grignon, (widow of Louis).......	147 50	61 00	86 50
7	Louis B. Porlier.........................	981 28	412 00	569 28
8	Luke Laborde.............................	1,496 40	629 00	867 40
9	Amos Dodge, and Dodge & David..........	676 28	284 00	392 28
10	Joseph Panquette.........................	1,013 98	426 00	587 98
11	Solomon Juneau...........................	5,000 00	2,100 00	2,900 00
12	John B. Duboy...........................	5,550 82	2,332 00	3,218 82
13	John B. Jacobs...........................	1,939 50	815 00	1,124 50
14	Marinette Jacobs.........................	303 54	128 00	175 54
15	John G. Kittson..........................	504 01	212 00	292 01
16	W. H. Besley............................	1,512 21	636 00	876 21

the Menomonee tribe or nation of Indians, subsequent to their treaty of 1836, *payment had been made thereon on the 17th day of June,* 1849; *and of February,* 1851, *and subsequent thereto, and up to the 1st day of Sep-*

Names of assignees, trustees, and others, to whom said balances and allowed debts are due, and payable, in part or in whole, as herein specified.		Amounts of balances and allowed debts now acknowledged.
Of this there is assigned and payable to O. D. F. Grant........	$3,933 62	
And to Ramsey Crooks, president of A. M. F. Co...............	11,800 85	
		$15,731 47
Both assignments made prior to September 1, 1852.		
Of this there was assigned to W. H. Ward, March 8, 1851, the sum of..	2,486 25	
And there remains subject to order of said Grignon............	4,972 50	
		7,458 75
Of this there was assigned and made payable to W. H. Ward, February 12, 1852, the sum of..............................	216 96	
Balance to be paid to Alexander Grignon	433 93	
		650 89
Of this there was assigned to W. H. Ward, April 9, 1851.......	133 83	
Balance to be paid to order of said Grignon....................	267 66	
		401 49
Assigned of this to W. H. Ward, March 8, 1851................	66 81	
Balance was assigned and payable to Elizabeth Grignon.........	66 82	
		133 63
Assigned of this March 7, 1851, to W. H Ward.................	43 25	
Balance is payable to order of Elizabeth Grignon...............	43 25	
		86 50
Assigned of this, March 19, 1851, to John T. Cochrane..........	284 64	
Balance is payable to said Porlier's order......................	284 64	
		569 28
Assigned of this, February 18, 1851, to John T. Cochrane........	348 40	
Balance is payable to order of said Laborde....................	519 00	
		867 40
Assigned of this, March 10, 1851, to John T. Cochrane..........	196 14	
Balance payable to ————	196 14	
		392 28
Assigned of this, March 6, 1851, to John T. Cochrane...........	293 99	
Balance payable to..	293 99	
		587 98
Assigned of this, March 24, 1851, to W. H Ward...............	966 34	
Balance payable to the order of said Juneau....................	1,933 66	
		2,900 00
Assign ed to L. Douseman, February, 1852.....................	3,414 12	
Assigned to John T. Cochrane, February, 1852..................	804 70	
		3,218 82
Assigned of this, February 20, 1851, to B. D. Miner............	374 83	
Balance payable to order of said John B. Jacobs................	749 67	
		1,124 50
....		175 54
Assigned of this, February 3, 1851, to B. D. Miner.............	146 01	
Balance payable to order of said John G. Kittson...............	146 00	
		292 01
Assigned of this, October 30, 1851, to B. D. Miner.............	438 10	
Balance payable to order of said Besley........................	438 11	
		876 21

SCHEDULE

Number.	Names of the creditors.	Amounts allowed June 17, 1849.	Amounts paid June 17, 1849.	Balances yet unpaid.
17	Francis Desnoyers	$591 48	$249 00	*$342 48
18	Smalley & Dickinson, assigned to Francis Desnoyers.	244 07	....	*244 07
19	Smalley & Powell, assigned to Francis Desnoyers.	3,092 61	1,300 00	*1,792 61
20	George & William Johnston	854 42	359 00	495 42
21	A M. Fur Company, by F. L. Franks, agent.	278 78	118 00	160 78
				38,515 11
22	Antoine Dequindre	101 93	42 00	59 93
23	William Mitchell	592 81	250 00	342 81
24	†Mitchell & Irwin	80 80	....	80 80
25	†Daniel Butler	85 30	....	85 30
26	†John P Arnt	212 45	....	212 45
27	Louis Harteaux	231 37	98 00	133 37
28	†Charles Grisse	31 41	....	31 41
29	†Benj. F. Moore, transferred to F. F. Hamilton.	868 53	....	‡868 53
30	F. F. Hamilton	45 93	20 00	‡25 93
31	†George White	314 53	....	314 53
32	Dr. David Ward	194 50	50 00	144 50
33	Gettes & St. Germain	682 21	287 00	395 21
34	Edward F. Sawyer	409 13	172 00	237 13
				41,447 01
	Debts assumed February 25, 1851, *viz:*			
	George Cown	....	....	2,200 00
	John B. Jacobs	....	....	2,000 00
	William Powell	....	....	500 00
	Mrs. Rosalia Douseman, lady teacher, &c.	....	....	300 00
	Talbot Prickett	....	....	500 00
	Rev. F. J. Bonduel	....	....	900 00
	Edward F. Sawyer	....	....	850 00

—Continued.

Names of assignees, trustees, and others, to whom said balances and allowed debts are due, and payable, in part or in whole, as herein specified.		Amounts of balances and allowed debts now acknowledged.
*Of these three debts, assigned by Francis Desnoyers to George W. Ewing, March 1, 1851, the sum of	$955 66	
Balance payable to order of said Desnoyers	1,433 50	
		$2,389 16
Assigned of this, May 8, 1851, to B. D. Miner	247 71	
Balance payable to order of William Johnston	247 71	
		495 42
Assigned to Ramsey Crooks, president A. M. F. Co., Feb. 1852		160 78
		38,515 11
Assigned on March 5, 1851, to W. H. Ward	29 97	
Balance payable to order of said Dequindre	29 96	
		59 93
		342 81
		80 80
		85 30
		212 45
Assigned of this, March 10, 1851, to B. D. Miner	66 68	
Balance payable to order of said Harteaux	66 69	
		133 37
		31 41
‡ Of these two sums, there was assigned and transferred to B. D. Miner, March 7, 1851	447 23	
Balance is payable to the order of F. F. Hamilton	447 23	
		894 46
		314 53
Assigned of this, April 30, 1851, to B. D. Miner	48 16	
Balance payable to order of said Dr. David Ward	96 34	
		144 50
		395 21
Assigned of this, February 22, 1851, to B. D. Miner	118 56	
Balance payable to said Sawyer's order	118 57	
		237 13
		41,447 01
Assigned of this, February, 1851, to W. H. Ward	734 00	
Balance is payable to order of said Cown	1,466 00	
		2,200 00
Assigned of this, in February, 1851, to B. D. Miner	665 00	
Balance payable to the order of said Jacobs	1,335 00	
		2,000 00
Assigned of this, in February, 1851, to B. D. Miner	250 00	
Balance is payable to order of said Powell	250 00	
		500 00
		300 00
		500 00
		900 00
Assigned of this, in February, 1851, to W. H. Ward	425 00	
Balance payable to order of said Sawyer	425 00	
		850 00

SCHEDULE

Number.	Names of the creditors.	Amounts allowed on June 17, 1849.	Amounts paid on June 17, 1849.	Balances yet unpaid.
	Marinette Jacobs	....	....	$500 00
	George B. Walker, assignee of James D. Doty	....	....	5,000 00
	Michell Leblaw.*	....	....	100 00
	Archibald Caldwell	....	....	500 00
				54,797 01
	*† Deduct the preceding six items rejected by the nation.	....	....	1,593 02
				53,204 00
	Debts from Feb. 25, 1851, *to Sept*. 1, 1852.			
	John B. Jacobs	....	....	1,630 25
	George Cown	....	....	3,473 17
	William Powell	....	....	1,034 00
	Rev. F. J. Bonduel	....	....	2,000 00
				61,341 42
	Debts from Oct. 18, 1848, *to Sept*. 1, 1852.			
	Josette Juneau, wife of Sol. Juneau	....	....	1,500 00
	Lezette Grignon, widow of Paul Grignon, deceased.	....	....	500 00
	Augustin Grignon	....	....	7,812 00
	William Johnston	....	....	872 00
	Archibald Caldwell	....	....	500 00
	Valentine M. Satterlee	....	....	100 00
	George W. Lawe	....	....	1,000 00
	Louis B. Porlier	....	....	400 00

—Continued.

Names of assignees, trustees, and others, to whom said balances and allowed debts are due, and payable, in part or in whole, as herein specified.		Amounts of balances and allowed debts now acknowledged.
....		$500 00
Payable to George B. Walker or his attorney....................................		5,000 00
....		100 00
Assigned of this, March 7, 1851, to B. D. Miner..................	$250 00	
Balance payable to order of said Caldwell........................	250 00	
		500 00
		54,797 01
Deducted, disallowed, &c..		1,593 02
		53,204 00
Of this assigned, August 30, 1854, to Robert Hyslop.............	543 00	
Balance subject to order of said Jacobs..........................	1,087 25	
		1,630 25
Of this assigned, August 25, 1852, to Robert Hyslop............	1,157 72	
Balance payable to order of said Cown..........................	2,315 45	
		3,473 17
Of this assigned to Robert Hyslop, August 25, 1852.............	258 50	
Balance payable to order of said Powell..........................	775 50	
		1,034 00
....		2,000 00
		61,341 42
Of this assigned to R. Hyslop, August 20, 1852..................	500 00	
Balance payable to order of Josette Juneau.....................	1,000 00	
		1,500 00
Of this assigned to Robert Hyslop, August 20, 1852.............	100 00	
Balance payable to her order......................................	400 00	
		500 00
Of this assigned to W. H. Ward, August 15, 1852...............	2,604 00	
Balance payable to order of said Grignon.......................	5,208 00	
		7,812 00
Of this assigned to W. H. Ward, August 15, 1852...............	200 00	
Balance payable to said Johnston.................................	672 00	
		872 00
Of this assigned to Robert Hyslop, August 17, 1852.............	125 00	
Balance payable to order of Caldwell............................	375 00	
		500 00
Of this assigned to Robert Hyslop, August 17, 1852.............	50 00	
Balance payable to order of Satterlee...........................	50 00	
		100 00
Of this assigned to R. Hyslop, August 7, 1852..................	250 00	
	750 00	
		1,000 00
Of this assigned to W. H. Ward, August 10, 1852...............	100 00	
Balance subject to order of said Porlier........................	300 00	
		400 00

SCHEDULE

Number.	Names of the creditors.	Amounts allowed on June 17, 1849.	Amounts paid on June 17, 1849.	Balances yet unpaid.
	Robert Grignon	....	....	$2,500 00
	Peter B. Grignon	....	....	500 00
	Talbot Prickett	....	....	100 00
	Henry Tourtillotte	....	....	627 67
	Joseph Jordain	$425 00	....	....
	Margaret Jordain, his wife	200 00	....	....
			....	625 00
	Abram Place	....	....	180 00
	Daniel Whitney, (of Green Bay)	....	....	2,000 00
	John G. Kittson	....	....	813 25
	John G. Kittson, for wife and children of S. Chapman, deceased.	....	....	603 00
	Marinette Jacobs	....	....	200 00
	Elias D. Gamar	....	....	200 00
	Charles A. & Alexander Grignon	....	....	1,522 00
	Abel Tourtillotte	....	....	300 00
	Luke la Borde	....	....	100 00
	Elizabeth Grignon	....	....	260 00
	Dr. John Wiley	....	....	200 00
	Michell Leblaw	....	....	150 00
	Waw-ma-ta-keet	....	....	100 00
	Elizabeth McLeod	....	....	250 00
	Francis La Framboise	....	....	300 00
	John B. Dumond	....	....	150 00
	Archibald Caldwell	....	....	1,000 00
	Finley F. Hamilton	....	....	730 00
	Total	....	....	87,436 34

—Continued.

Names of assignees, trustees, and others, to whom said balances and allowed debts are due, and payable, in part or in whole, as herein specified.		Amounts of balances and allowed debts now acknowledged.
Of this assigned to W. H. Ward, August 7, 1852	$500 00	
Balance payable to said Grignon's order	2,000 00	
		$2,500 00
Of this assigned, March 10, 1851, to B. D. Miner	140 00	
Balance payable to said Grignon's order	360 00	
		500 00
....		100 00
Assigned of this to John T. Cochrane, August 15, 1852	313 83	
Balance subject to Tourtillotte's order	313 84	
		627 67
Assigned of this to John T. Cochrane, August 15, 1852	312 50	
Balance payable to Joseph Jordain	312 50	
		625 00
Of this assigned to Robert Hyslop, August 20, 1852	90 00	
Balance payable to said Place's order	90 00	
		180 00
Of this assigned to B. D. Miner, August 10, 1852	500 00	
Balance payable to said Whitney	1,500 00	
		2,000 00
Of this assigned to B. D. Miner, August 10, 1852	200 00	
Balance payable to said Kittson's order	613 25	
		813 25
Of this assigned to B. D. Miner, August 10, 1852	250 00	
Balance payable to said Kittson	353 00	
		603 00
....		200 00
Of this assigned to O D. F. Grant, July, 1852	100 00	
Balance payable to said Gamar's order	100 00	
		200 00
Assigned to B. D. Miner, August 10, 1852	400 00	
Balance payable to order of said Grignon	1,122 00	
		1,522 00
Assigned of this to B. D. Miner, August 10, 1852	100 00	
Balance payable to said Tourtillotte	200 00	
		300 00
....		100 00
....		260 00
....		200 00
....		150 00
....		100 00
....		250 00
Assigned of this to W. H. Ward, August, 1852	100 00	
Balance payable to La Framboise's order	200 00	
		300 00
....		150 00
Assigned of this to B. D. Miner, August 17, 1852	334 00	
Balance payable to order of Caldwell	666 00	
		1,000 00
Of this assigned, August 10, 1852, to B. D. Miner	350 00	
And to George F. Wright the remainder, August 25, 1852	380 00	
		730 00
Total		87,43[illegible]

O.

NORTHERN SUPERINTENDENCY,
Milwaukie, October 28, 1854.

SIR: I received a memorial of the chiefs of the Menomonees containing a statement of their debts to traders and others, certified to by you as having been signed on the day after I left the Menomonee pay ground. It suggests itself that you might have declined, with propriety, to have anything to do with the matter, since there had been ample time to bring the matter before me, and since I repeatedly had asked the Menomonees in council if they had anything more to communicate to me; and, for the further reason that, if the claims are well-founded, a subject of such magnitude ought to have been brought before me.

I take this opportunity to express to you, in accordance with the views of Commissioner Manypenny, his and my disapprobation of your conduct in relation to a certain contract, which it appears has been made, in August last, between the chiefs of the Menomonees and Mr. R. Jones, allowing Mr. Jones to cut logs on the Menomonee reservation. It is apparent that you must have been aware of the attempt to make such a contract, and you ought at once to have discountenanced it and reported the facts to me, as far as they came to your knowledge. You have heard me explain to the Menomonees in council that such transactions are wrong, illegal, and void. You are instructed to prosecute all persons found on the Menomonee reservation contrary to law; and if you are unable to carry out the law, to ascertain at least the names of all trespassers on the Indian lands and to report them to me.

Very respectfully, your obedient servant,
FRANCIS HUEBSCHMAN,
Superintendent.

JOHN V. SUYDAM, Esq.,
Sub Indian Agent, Green Bay.

List of Documents in the foregoing Appendix.